



THE LAMBES SPOUSE

Or

The Heauenly Bride.

*A theologicall discourse, where-
in the contract betwixt Christ and the
Church; the preparation against the marriage;
and the solemnization it selfe, and the exclu-
sion of hypocrites and temporizers, is plain-
ly and profitably, with the par-
ticular vses, set forth.*

Whereunto is annexed an exact pre-
paratiue to the Lords Supper.

Drake

By T. D. Minister of the word of God.

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lane, at the signe of the Printer's Marke, 1603.*

To the Worshipfull
company of Drapers in

*Couentry, his very good be-
nefactors, peace and
prosperitie.*



If wee duly and
diligently as we
ought (men,
brethren & fa-
thers,) consi-
der & obserue,
Gods vnspeake-
able mercy & goodnesse towards
our English nation; not onely in
the fruition and continuance of
such vncomparable peace and
prosperitie aboue other countries
and kingdomes, and in the exqui-
site and excellent knowledge of
liberall Artes and the learned lan-
guages; but also (and that most

The Epistle Dedicatory.

eminently) in the pure and publicke preaching of Christ his blessed Gospell, in so many places and parishes. Wee cannot but iudge and acknowledge our selues to be highly be'oued, and admirably blessed of Almighty God. But contrariwise, if wee marke and take notice of the merueilous abuses of our peace and prosperitie, the exceeding contempt of Artes and good learning, and (that, which most aggrauateth our iudgement) the generall neglect of piety, and the horrible hypocrisie of many in the profession of sincere religion, and withall call to remembrance the sundrie and fearefull (if not ominous,) warnings and iudgements that God hath inflicted vpon vs in these few last yeares, wee then haue iust cause to feare, that God
hath

The Epistle Dedicatory.

hath reserued vs to some more dangerous plagues, and that hee will by degrees strip and deprive vs of all his mercies. Wherefore least wee should take ouer-much offence at the prophaneſſe and hypocrisie of the mvltitude, and hereby faile and shrinke in our holy courses and exercises of godlinesse, or else should deceiue our owne soules, because wee re- teine an outward forme and pro- fession of holinesse, and because our outward tranquillitie & hap- pinesse yet continueth: two points and conclusions must heedfully be considered of vs. First, that the number of sincere Christians and vndissembeling Gospellers, is very rare: they are in comparison of them that perish, but a *remnant*, a *gleaning* after the haruest or vin- tage, a small flock, one of a Tribe,

The Epistle Dedicatory.

and two of a Citie . The truth of this assertion most evidently appeareth in the time of any generall Apostacie and persecution, 1.Reg. 19. 14. Apoc. 12. ver. 5. and 6. and chapt. 13. ver. 7. and 8. and shall be made manifest to all the world, at Christ his second coming, when he shal scarcely finde sauing faith vpon the earth. *Luke. 18. ver. 7. 8.* Therefore we may not define and measure the truth of religion by the esteeme and practise of the erring multitude, but wee must make Gods word the onely rule and touchstone of our faith and life . Secondly, for the auoiding and preuenting of hypocrisie, which maketh vs odious both to God and men, wee must not so much (in a curious humor) desire to know strange mysteries, as to know that which most concerneth

The Epistle Dedicatory.

cerneth vs, and to make a good vse and apply of our knowledge. Againe, wee must in all our actions and profession of religion, propound to our selues no sinister ends. As for example, wee must not intend gaine but godlinesse, not credit amongst men (onely) but the glorie of God; not policie, but piety, and not the aduancing of our outward state, but the amendment of our liues, and the saluation of our soules; and hereby we shall notably and vnfallibly distinguish our selues from all hypocrites whatsoever. Lastly, we must with the woman in the *Apocalips*, cloath our selues with the sunne of righteousness, and tread the Moone, that is, all changeable and transitorie things vnder our feete, and wee must with the wise Virgins,

The Epistle Dedicatory.

whiles it is the time of grace, and the day of saluation, prouide our selues of the oyle of true faith, get the garment of true holinesse and keepe it vndefiled ; and in hope and patience waite long, and wish for, the second comming of Christ, when the mariage shall be eternally solemnized betweene the Bridegroom and vs in the highest heauens. This doing we shall be happy and blessed here in hope and beginning, and after this mortall life ended, in act and perfection . And because , next vnto the sacred ministry of the word, and the spirituall exercises of Christians, the publishing of sound and elaborate treatises, are a singular helpe and furtherance herevnto, I, (in the mediocritie of my skill) for the direction of those that be well disposed, haue
com-

The Epistle Dedicatory.

compiled and framed this small worke. Moreouer, because the argument of it so fitteth your affections, being (generally) men of religion and conscience, & instruments of good, & because your liberal kindnesse & long continued beneficence hath bin so amply extended to me, I doe most humbly and deuoutly dedicate it vnto you all; most submissiuely, beseeching you courteously to accept of it, and to vse it for your edification and comfort. In assured expectation whereof, I here take my leaue.

The GOD of heauen, and Father of our Lord Iesus Christ, remember in goodnesse all your kindnesse shewed to his house, and vnto so many of his seruants, fill you with all wisedome and spirituall vnderstanding, make
you

The Epistle Dedicatory.

you fruitefull in all good workes,
prosper you in this world, and
make you euerlastingly blessed
in the world to come.

Amen.

Conentry. Iann. 1608.

Your worships in

all duty to command,

Thomas Drax.

Venerabili & Doctis-
simo viro Domino *Hintono* sacrae
Theologiae Doctore, *Couentriae* Ar-
chidiacono & Michaelis ec-
clesiae pastori vigilantissimo,
χαῖρον καὶ εὐδαιμονίαν.



Um totum & bene-
ficentissimū Mace-
natum meorum or-
dinem, iustissimis de
causis, compellare &
salutare ausus sim;
non committendum

putari, ut te (vir verè obseruande) meum
singularem Patronum & peruecterem a-
micum ἀπεργασάμενον praterirem. Malo
igitur importunus quàm ingratus videri,
& libelluli vestibulo (licet menis decorè)
aliquid adticere, quàm de officio meo tan-
tilbum imminuere. Huc addatur etiam,
quòd argumenti vsus & prastantia, tua
magna in ecclesia, existimatio & autho-
ritas, & tui iudicii non tam exquisiti
quàm candidi expectatio, me (alioqui
sub

EPISTOLA.

(brevitum) ad te alloquendum, alliciunt
 invitant. Quocirca tua etiam digni-
 tati, idq; meritisimo, has meas quales-
 cunq; commendationes, consecro dedicoq;
 Te ideo subiectissime & demississime oro,
 ut eas in optimam partem interpreteris,
 tuamq; erga me benevolentiam retineas
 & confirmes. Sed de tue propitiae volun-
 tatis propensione nequaquam dubitans &
 quia molestus esse nolim, hic sanè dicendi,
 ac te diligendi finem numquam facio.
 Christus opt: Max: pastorum princeps, te
 quam diutissime valentem & vigentem
 conserues, iuum sacrum ministerium
 prosperet, tuam ecclesiasticam præfectu-
 ram dirigat, teq; tandem summa & lan-
 da senectute confectum, in sempiterna
 beatitudinis portum & paradysum per-
 ducas.

Conventriæ, Ian. I. 1608.

Tuæ dignitatis Audi-
 osissimus Thomas Drax.

The Lambes Spouse, or the Heauenly Bride.

Math. 25. 10.

*And they that were ready went with
him to the wedding, and the gate
was shut.*



Vr Sauour Christ
the onely head &
Bride-groome of
the Church, ha-
uing in the for-
mer part of this
allegorie, vnder
the metaphoricall & borrowed termes
of *Wise Virgins*, that were inwardly
called, furnished with sauing faith and
godlinesse, and watchfully expected
his conning: and vnder the appella-
tion of *Foolish virgins*, that were hypo-
crites and temporizers, called onely
outwardly, and contenting themselues
with the outward profession and blaze
of

The Lambes Spouse,

of faith and godlinesse, the pith and substance whereof they wanted, described and depainted vnto vs the estate and condition of the visible Church, (wherein amongst the beleeuers are intermingled hypocrits, and onely seeming Christians) he doth in this tenth verse set downe their contrary euents and iudgements: for the *Wise Virgins*, the sincere and vndissembeling Christians *went with Christ to the wedding*, that is, they were receiued into heaven, & vnto the immediate fellowship & presence of Christ, but the *foolish virgins*, voide and destitute of iustifying faith and inward holinesse, *were shut out*, that is, debarred from entring into the kingdome of heauen, and consequently adiudged and cast into hell. Wherevpon our Sauour exhorteth all men to *watch*, and carefully to waite for his comming to iudgement: least being vnready at his comming, they be shut out from the heauenly marriage: vnto which dutie they are so much more to attend, because that *they know not the*

the day, nor the houre wherein hee will come; Thus much of the dependance and order of the text.

Now according to the difference and diuersity of persons, *viz.* the *wise virgins*, and the *foolish*, their diuers and different euent and iudgements, are to be obserued and handled.

In the *wise virgins*, three heads or points are to be considered First their *contract* with Christ (in these words) *wise virgins*. Secondly, their readinesse and fitness therevnto in these termes, *they that were ready*. Lastly, the consummation of the marriage in these words, *Went with him to the wedding*. Of all these points I will speake in order, and afterwards (*God assisting*) proceed to propound and handle the most different estate & iudgment of the *foolish virgins*. In the cōtract diuers points are contained. As first, that there is such a contract betwixt Christ and his Church. Secondly, the forme & nature of it. Thirdly the benefits & prerogatives of it: lastly the vses of the doctrine.

Touch-

The Lambes Sponse,

Touching the contract, that there is such a contract betweene Christ and the Church, it is plaine and demonstrable by sundry places of Scripture. The Lord by the ministry of *Esaia* the Prophet, whom he sent vnto *Ezechias* to comfort him and his people against the blasphemies and threatening speeches of railing *Rabsaketh*, the seruant of the King of *Assur* thus stillet and saluteth the Church. This is the word that the Lord hath against him. *The virgin, the daughter of Syon hath despised thee, and laughed thee to scorne; the daughter of Ierusalem hath shaken her head at thee, Isay. 57. 22.* The Church is distinguished and adorned with the title of *Virgin*. Because shee was consecrated and espoused to God alone, and his true worship; as a virgin to her onely bridegroom or husband. Likewise *Psal. 45. 10.* Hearken O daughter and consider & incline thine eare, &c. So shall the King haue pleasure in thy beauty for hee is thy Lord and worship thou him. Heere *Solomon* repre-

representeth Christ and King *Pharaoes* daughter that was married to him, the Church of the Gentiles espoused and affianced to Christ. Thirdly the Lord by *Hosea* speaketh; *I will marry thee unto me for ever, I will marry thee unto mee in faithfulness.* *Hos.* 2. 19. 20. In the Canticles, the Church by force of this contract maketh claime to Christ, saying; *My beloved is mine, and I am his, &c.* *Cant.* 2. 16. *Paul* shewing his vnfeigned affection to the *Corinthians*, who in part (misled by false Apostles) began without cause to distaste him, maketh this protestation. *I am jealous ouer you with a godly ielousie, for I haue prepared you for one husband, so present you as a pure virgin to Christ.* 2. *Cor.* 11. 2. In the *Apocalyps* the Church is called *Virgins* that are not defiled with women, *Apos.* 14. 4. and the *Lambes Wife or Bride.* *Chap.* 19. 7. and *Chap.* 21. 2. All these places euince and demonstrate a spirituall coniunction and contract betweene Christ and the elect. Lastly, not to dwell long vpon

The Lambes Spouse,

authorities, Saint *John*, most notably & manifestly in the allegorie of the *Vine* and the branches, *John*. 15. 1. 2. 3. 4. shadoweth and setteth out vnto vs, the nature of the coniunction, for as the Vine doth yeeld and communicate life and nourishment to the branches, and the branches receiue and partake it from the Vine: so Christ the noble Vine, that hath life in himselfe, and of himselfe, and that is full of grace and truth, doth infuse and communicate spirituall life, comfort and grace vnto his seuerall members; and the Church being ingrafted into him, draweth and receiueth the same from him by the hand and instrument of faith.

Whereas therefore the true Church of God, consisting aswell of married persons as vnmarried, yea for the greatest part in all times and ages of those that bee married; thus the holie scriptures, and experience and practise of all pure and holie Churches doe testifie; is in respect of their sound
faith

faith onely, and firme hope in Christ,
and sincere loue; stiled by the name
of *Virgins*: it serueth to check and
condemne the error of the Church of
Rome, who from these and like places
of Scripture taketh occasion, and
would needs prooue, that virginitie
and single life, is a state in it selfe farre
more holy and acceptable before God
thē mariage, yea that it is meritorious
and a type of the perfection of eter-
nall life. and here-vpon they forbid
their Bishoppes, Priests, Deacons,
Monkes, Iesuits, &c. to marry, tolle-
rating notwithstanding and allowing
the Stewes, concubines, harlots, and
all manner of vncleannesse. They vrge
and commend Virginity, with as much
conscience and equity; as the theefe
doth truth, the drunken man sobriety,
and the glutton abstinence. For it is
notoriously knowne to the world, not
onely what vnchaste hearts they carry,
and in what lusts they burne; but how
filthily they liue, that amongst the rest
would be accounted the most holy &
exquisite.

But briefly to refute their error, wee thus prooue, that virginity is not a state more holy in it selfe before God then marriage, much lesse meritorious. First God in the old Testament, and Christ in the New, allowed and permitted marriage to Priests, Prophets, Patriarkes, Apostles, Euangelists and Ministers, aswell as any others. If there had beene any vnholinesse in their marriage, or virginity estate for them. so incomparably better or more necessary, God in his wisdom would haue otherwise ordered it. Secondly, marriage is honorable in all men, it hath his chastity, it is for the comfort of man, the medicine of incontinence, the meane to preserue the world, and the seminary of the faithfull, therefore in it selfe not inferiour to a single life.

Thirdly, if single life were so holy and meritorious a state before GOD, as they would make it, then all vnmarried persons should be so. But the examples of *Absolon, Adoniah, & Iudas, &c.* euince the contrarye. Secondly, it should

should bee without the least taint of concupiscence. Thirdly, the Scriptures would auerre and auouch it. Fourthly, albeit virginity and single life in times of generall persecution be more to be wished; and more conuenient then marriage; yet then *Paul* rather wisheth that all men in respect of the time present were such, then commandeth and inioyneth them. 1. *Cor. 7. 7.* For he leaueh them to their liberties: And this occurrence of affliction and trouble, seemeth to bee a principall cause why Bishops & Ministers so sparingly were married in the Primitive church, for some 200. yeares after the Apostles decease. Lastly, I conclude with Saint Augustine; *Melius est humile coniugium, quam superba uirginitas.* 10. 2. 1. 2. 3.

Secondly, in that the true Church is called by the name of *Virgin*, in respect of her sound faith, and pure affection to Christ: wee are first admonished hereby to beware of, and to shunne, as the very plague or poison of our soules, the dangerous and dam-

2. Obser.

The Lambes Spouse,

nable errors and heresies of all *Baptists*,
Turkes Anabaptists, *Schismatikes*, *Pagans* &c. For these like a gangrene &
cankar eat into & corrupt our soules,
they put out the light of our vnder-
standing and wound the vitall parts
of spirituall life. Mathew 6. 23. 2. Pet.
2. vers. 2. 3. Apoc. 13. verse 7. and 8. 2.
Thessa. 2. vers. 9. and 10.

Secondly wee must entirely and vn-
fainedly loue *Christ*. Ioh. 21. Hee must
be our loue as *Ignatius* saith *Χριστός* *ἐστὶν*
ἀπὸς τῶν καρπῶν, that is that *Christ* his loue
was crucified: he alone must haue our
hearts. Pro. 23. ver. 26.

We must account al things but losse
and dung in comparison of gayning
him Phil. 3. 8. Hee is the pretious mar-
garite or pearle, wee must sell all that
we haue to purchase it. Mar. 13. 46. Fi-
nally our loue or affection to *Christ*,
his word and Sacraments must bee so
feruent, so firy and so yehement that no
water should quench it, nor the floudes
drowne it, and we should greatly con-
temne al substance in respect of it. Cant.
8, 6, 7.

This

This meeteth with those that haue a *Use.*
forme and shew of godlines, yet they
would serue God and Mammon, two
cōtrary maisters if they be worldlings,
or if they be licentious, they are *ἐμισ-
τροι μᾶλλον ἢ φιλέουσιν*. i. *lovers of pleasures*
more then God. Wherefore let vs auoide
all hipocrisie and loue Christ sincerely,
for as Christ himselfe is simple & sin-
cere in his nature, and in his promises,
loue and workes, towards vs, so let vs
labor in some good conformity to be-
haue and carry our selues to him.

*And thus much touching the first branch
viz, that there is such a contract and
of the uses of it.*

2. *The second point to be considered
in this spiritual cōtract or vnion, is the
definition, nature and forme of it.*

This contract therefore is that mystical
& spiritual, yet real & substantial vnion
& coniunction between Christ and the
Church, whereby they are made one
flesh, and by special compact & consent
haue right & interest one in another,
yea & abide and dwel one in an other.

In the clearing and manifestation hereof, three particulars are to be handled, first that this coniunction is onely spirituall, not naturall, or carnall. Secondly, that it is reall and substantiall, and lastly the order and manner of it is to be touched.

It is mysticall and spirituall, first because the persons betweene whom it is made, *viz.* Christ (as man) and the Church militant, are farre distant in place, and therefore it cannot bee any naturall or carnall coniunction.

Secondly, because the meanes and manner of working it are spirituall, it needs must be spirituall also. Now it is wrought & effected not by nerues, bonds, sinews, as this naturall coniunction betweene the body and the soule is caused, but by the spirit of Christ, which he sendeth from heauen into vs; and by our faith, stirred vp by his spirit, whereby we send it vp againe to him: so that this coniunction must needs bee as spirituall, so relatiue and mutuall. First therefore that Christ sendeth

sendeth his spirit into vs, and that the same spirit that dwelleth in his manhood, and filleth us with all graces aboue measure, is deriued thence and dwelleth in all the true members, raising vp and working in vs faith and strength whereby we apprehend him; loue whereby wee affect him; and all other graces needfull for every mans saluation, it is pregnantly probued by these places of scripture following, and the like. *Hee giueth vs of his spirit and hereby wee know that he dwelleth in vs and we in him; Iohn 4.14.* God hath sent forth the spirit of his sonne into our hearts which crieth *Abba father.* Gal. 4.6. Lastly the church is the *habitation of God.* Eph. 2.22. and the temple of God, 1. Cor. 6.19. Secondly our faith ascendeth vp to Christ, Acts. 7.56. doth incorporate vs into him. Ephes. 3.12.17. and hereby wee both *loue and dwell in him,* Galath. 2.20. But this our faith is spirituall and inuisible, for wee walke by faith and not by sight, 1. Cor. 13.5. And faith is the ground

The Lambes Spouse.

ground of things that are hoped for,
and the euidence of things which are
not seene. Heb. 11. 1. 2.

Obiect. But some perhaps will ob-
iect, that wee feed vpon Christ in the
Sacrament, we indeed eate his flesh &
drinke his blood. Iohn. 6. 55. 56. *Ergo*
our vnion is not spirituall, &c.

Ans. Albeit, wee really, corporally
and substantially receiue, partake of,
and eate the elements and outward
signes, namely the bread & the wine,
according to Christs institution in me-
mory and representation of his body
broken and his blood shed, and yet
wee receiue and feede vpon Christ by
faith. For not euery one that eateh
the bread and drinketh the wine in
the Lords supper doth feede vpon
Christ, but onely the true beleeuers;
who feed of him both in the Sacramēt
and also out the Sacrament as may ap-
peare. Ioh. 6. 17. 51.

Secondly as the Fathers in the time
of the Law *did all eate the same spiri-*
tual meate (that we do) and drinke the
same

same spirituall drinke, but they did it onely by faith, which apprehendeth things to come as present, (for Christ was not then incarnate, much lesse was he dead,) euen so we receiue and partake of Christ, that is spiritually by faith and not carnally and substantially, as the Papists imagine. 1. Cor. 10. 3. 4.

Thirdly Christ is now in heaven & there containd, and his body there glorified, therefore cannot he be eaten carnally, corporally, substantially, for hee is many millions of miles distant hence. Secondly *His body is impassible* & not subiect to any such indignities. Thirdly then *Indas* and all reprobate and wicked men who receiue the Sacrament of Christs body and blood, should bee saued, *for they that eate of the bread of life liue for ever.* Ioh. 5. 57. They that eate his flesh & drinke his blood dwell in him & he in them, vers. 56. But they doe not feede vpon the bodie and blood of Christ because they want the mouth and
stomack

Ioh. 6. 16.

The Lambes Spouse.

stomack of faith, to receiue and digest it. *Iohn. 6. 63.*

Lastly, the elements of bread and wine retaine both their names and natures, euen after the words of consecration, as is perspicuous and euident by the Scripture. *1. Cor. 1. 26. 27. 28. 29.* And herevnto accord the ancient Fathers, as *Augustine, Theodoret, Tertullian, Cyprian, Chrysostome*, yea and some of later times among the Papists, as *Gelasius and Bertram.*

Ergo, Christ is not there bodily present, neither is the bread and wine conuerted substantially and really into his body and bloud, therefore as the absurd doctrine of transubstantiation is an inuention of later times, and here ouerthrowne: so must it needs also follow that our coniunction with him in this mortalitie must needs bee altogether spirituall.

The second thing to be considered in the diffinition, is, that albeit this contract and vnion is not feigned, supposed, imagined, or by touching
and

and commixion: yet it is a true, a reall
and a substantiall vnion, for wee are
substantially vnited to him; our body,
to his body, our soule to his soule, and
our whole person to his whole person,
so that we are *flesh of his flesh and bone
of his bones.* Eph. 5. 30.

And as *Adams* whole person was
really and substantially coupled with
the whole person of *Eue*. So is it be-
twixt Christ and the Church. He is the
head and we the members, hee is the
husband, and we the wife.

Now in that this contract and v-
nion is reall and substantiall, it is also
indissoluble and eternall. For first the
Lord saith by *Hosea* (as I haue before
mentioned,) *I will marry thee vnto mee
for euer.* Secondly Christ his power is
infinite, and none can take any out of
his hands, *Iohn* 10. 28. Thirdly, his
loue is constant, whom hee loueth hee
loueth to the end. *Iohn* 13. 3. Fourth-
ly the sauing graces of his spirit, the
proper endowments of his elect, are
without repentance and irreuocable.

Obs.

Rom. 11. 29.

Fiftly Christ is an effectual and continuall mediator vnto God his Heauenly Father for them. Luke. 22. 32. Heb. 7. 25.

Lastly if any true and liuely member of Christs body should bee lost, then either Christ should want either power, loue, or wisdome, to preserue and saue it, but hee wanteth none of them: or els his body should be maymed and vnperfect, which can neuer bee, *for it is his fulnesse*. Ephesians, 1. 23. and hee will in the life to come make it vnto himselfe a glorious Church *without spot or wrinkle, or any such thing*. Eph. 5. 27.

Vse. Therefore let euery man trie by the touch-stone of Gods word, whether he feele the spirit of God in lightning and renewing him, and faith purging his heart, and firmly apprehending and applying Christ with all his benefits vnto himselfe, if hee finde himselfe in this estate let him thanke GOD and by the continuall
and

and serious vse of the worde, Sacraments, prayer and practise of good workes, maintaine and confirme it, for doubtlesse hee is a true member of IESVS CHRIST, ingrafted into him, and shall thus continue for euer. For these are not the workes of flesh and bloud, and meere Nature, but of the Spirit of GOD and grace.

The third thing in the definition to be explained is the *Order of the v-nion*, touching which wee are to note that the Church is first vnited vnto the body and flesh of CHRIST. Secondly to his soule, and lastly to his God-head, and so to his whole person: and therefore the Scriptures commonly speake of first, & propound Christs humanity vnto vs and afterward his deity. Rom. 1. verse 3. and 4. Chap. 9. ver. 5. and 6.

The reason herof is, because we cannot bee vnited vnto his deity but by his flesh, wherein hee wrought our redemption, for the humane Nature
of

The Lambes Spouse.

of Christ is as it were a doore to let vs into the communion of his deitie, and the conduit pipe of deity to conuey and deriue it vnto vs. And as in the sacraments, the true-belceuers doe by the outward signes and symboles as by instruments receiue the thing signified *viz*, Christ and his merits: so they also by the meanes of his humanity, are made partakers of his God-head, and so are vnited vnto him.

The third thing to be considered in this contract, is the rare and royall *benefits* and *prerogatives*, that hereby flowe and redound vnto vs. First wee haue from Christ, and from his merits and sufferings, the foundation and beginning of our new birth and being: he is the roote, and wee are the plants, he the Vine and wee the branches: of his fulnesse we all receiue grace for grace: finally, we are in him, who is made vnto vs of God, *wisedome and righteousness, sanctification, and redemption*, Ioh. 15. 2. Iohn. 1. 16. 1. Cor. 1. 30. Ier. 23. 5. 26.

Secondly, we being contracted vnto

Christ,

Christ our head and husband, are interested in and partakers of all his royalties and benefits so far forth as may be, (the proportion and difference betweene the husband and the wife being retained) for from the fountaine of his God-head and conduit of his humanity, are deriued vnto us, his righteousness; sanctification, triumph, glory. From Christ wee haue, *redemption through his blood, euen remission of our sinnes according to his rich grace*, by his sufferings we are freed and deliuered from the guilt of our sinnes and the feare of condemnation, & by his obedience to the Law imputed to vs we are accepted as iust before God and fit for eternall life. 2. Cor. 5. 19. 21. Apoc. 12. 1, Now what an unspeakable benefit is remission of sinnes, which sinne draweth vpon vs all temporall and eternall plagues & can be by noe other meanes obtained then by our coniunction with him Psal. 32. 1. 2.

Thirdly communicating with Christ in the vnion of nature, we also (in some

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proportion

The Lambes Spouse,

proportion and similitude are partakers of his *propheticall, priestly, and Kingly Office*. We are made prophets to confesse him and to teach and comfort others, Priests to mortifie sinne, to suffer for Christ, to offer sacrifices of praise & thankesgiuing vnto him, and to consecrate our selues, soules and bodies wholly vnto him. Rom 8.39. Apo. 1.6. 1.Peter. 1.9. Wee are Kings to fight against the world, the flesh, and the Deuill, and by faith in him to ouercome them. 1.Iohn.4.5. And here wee receiue that right in whole, and dominion in part which we wholly lost in *Adam*. Math. 19.28. 1. Cor. 6.2. 1.Tim. 4.4.5.

Fourthly all Plagues, Aduersities, Crosses, Punishments, are made but only temporary and fatherly corrections vnto vs, tending to our correction, and not our destruction, and they are medicines to cure our infirmities and not meanes to increase our miseries. Heb. 12.6. 10. 11. Pro. 3. 11. Apoc. 3. 19.

Fiftly

Fiftly wee haue all the Angells of GOD in this life for our good to attend vpon vs and to defend vs. Heb. 1. 14. 2. Kings. 6. 16. 17. Psal. 34 7. And in the life to come, especially by reason of this neere and admirable coniunction with Christ our head and husband, and because we are made kings to rule with him, we are & shalbe superior to the Angels, for there is no such coniunction betwixt his nature and theirs as betweene his and ours, neither shall they raigne as Kings with him in the life to come as the Saints shall; Apoca. 2. verse. 26. and Chap. 3. verse. 21.

Sixtly Satan cannot indite and condemne vs, for as no man can sue the wife in the lawe, the husband liuing and not giuing his consent, Soe CHRIST our husband liuing and alwaies iustifying vs, who shall condemne vs? Romans 8. 33. 34. or who shall seperate vs from his loue? verse. 35.

The Lambes Spouse,

Lastly when the husband, especially being a mighty Monarch is highly offended, the wife may and hath free access vnto him when none other can or may haue the like liberty ; So may and hath the true Church free access vnto Christ by praier when the wicked are debarred from him, and cannot or dare not approch neere to him.

*Thus much of the benefits
and prinisleges.*

Now in the last place follow the manifold vses of this contract and vnion.
1. *Vse.* First seeing our vnion with Christ is *Reall and substantiall* and continueth for euer, (for we are made one flesh with him, bone of his bones and flesh of his flesh) Heb. 2. 14. Eph. 5. 30. *Ergo* he still (albeit he be glorified) retaineth the essentiall parts of a true humane body, the quality is onely altered, but the substance and dimentions remaine, for otherwise we could haue no fellowshippe with him, and so the foundation of all our comfort should be

be rased and ruinated. And therefore here is condemned the absurd and grosse error of them that desie Christs humanity by making it infinite, omnipotent & knowing al things, and ours only finite and circumscribed in power place and knowledge, whereas betweene that which is finite, and that which is infinite there can be no such vnion and substantiall coniunction.

Secondly we must labour & endeuor alwaies to continue in this vnion and communion with Christ, and not departe an haire breadth from him; for remayning and abiding in Christ wee finde all comfort, refreshment and peace; and being out of him we runne head-long into all euill; for euen the Godly themselues, being out of it, and the efficacy of it but alittle, feeble themselues as it were tormented with a flame of fire. Psalm. 77. 2. 3. Iob. 6. verse. 1. 2. 3.

Wherefore we must beware of and shunne all Idolatry, error, atheisme, fornication, vncleanesse, drunkenesse,

The Lambes Spouse,

schisme, and all other raigning sinnes whereby we dissolue and cut in sunder this vnion.

Thirdly by reason of this mysticall and straite coniunction betwixt Christ and the Church, hee hath a sympathy and feeling of all their wants and miseries. & though now he be exalted to the highest degree of glory in heauen yet doth he in nothing (as worldly men in their exaltation vsually forget & neglect their old & poore friends & acquaintance) remit and abate of his care and compassion towards his poore and afflicted members in earth, but hee succoureth them in all their extremities, imputeth and rewardeth any good done vnto them as done to himselfe, and censureth and reuengeth the wrongs and indignities offered them as done to his owne person.

Hence wee learne diuers lessons and duties. First we in all our afflictions and necessities must flee vnto him and to the throne of grace, in confidence and assurance of faith, and
wee

wee shall find rest vnto our soules and helpe in time of need. Math. 11. 26. Heb. 4. 16. For as *Philo* said to the Iewes his country men, when he could find no fauour with *Caius* the Romaine Emperour) *Vbi deficit humanum præsidium, ibi necesse est inciperem diuinū auxilium*, that is, where mans helpe fayleth, there Gods must needs begin.

Secondly wee must doe all possible good to Gods Saints, wee must comfort his bowells, shew them all kinnesse, and supply their wants, for then are we liuely and feeling members, and Christ will take notice of all the comfort wee yeeld them, and reward and regard it both in this life & in the life to come, be the offices of charity neuer so meane so they be vnfained, Mat. 25. 35. 36. 40. Luk. 21. 3 4

Thirdly we must take heed that we neuer grieue, wrong, vexe, and persecute Gods deere seruants and saints; for then wee doe but fight against God, kick against the pricks, touch the apple of GODS owne eye. Zacha. 2. 8.

The Lambes Sponse,

griue his spirit, and procure to our selues many Iudgments, and if we are and continue in the number of open & professed enemies we besides temporall plagues most iustly, draw vpon our selues eternall vengeance.

The last vse is, that being ioyned and vnitied to *Christ the fountaine of all good workes*, we must contend and endeavour to conforme our selues to his example and bring forth timely and plentifull fruits of piety, charity, and iustice. Phil. 1. 11. Tit. 2. 14. Psal. 13.

The second section.

They that were ready.

NOW (as order requireth) we are to treat and dispute of the fitnessse & preparation that ought to be in the true Church of Christ and is required of them against his second comming: For as these wise Virgins were beforehand prepared in faith, grounded only vpon the scriptures and relying vpon

on Christs only merits, in feruent loue and sincere affection to Christ, and in hearty desire and earnest expectation of his comming: so must we also, if we would be assured of our contract and vnion which Christ in this life, and enioy his glorious presence and haue perfect fellowshippe with him in the world to come; trimme prepare and make ready our selues against the solemnization of the marriage: and therefore it is said in the Apocalyps; *the marriage of the Lambe is come and the bride hath made her selfe ready.* Apo. 19.7.

And so they are presented as a chaste Virgin vnto one husband Iesus Christ. The truth and necessity of this preparation is plainly and plentifully set forth in the scriptures, whether we respect Christ as the princypall and inward trimmer of the Bride, or the ministers of the word as his agents and instruments, or the Bride her selfe, as the proper subiect of it. First Christ trimmeth his spouse the Church, and there-

nitriſſity

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The Lambes Spouse,

therfore the holy company of his elect are sayd to come downe from heauen, prepared as a *Bride trimmed for her husband.* Apoc. 21. 2. that is, purged from all corruption, GOD through Christ doth make vs meete to bee partakers of the inheritance of the saints in light. Col. 7. 12. Christ sanctifieth & clenseth his Church by the washing of water through the word, that he may make it vnto himselfe a glorious Church, without spot or wrinkle &c. Eph. 5, 26, and 27.

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The graces that Christ bestoweth vpon her are as chaines to adorne her, as Myrrh, Incense and the spices of the Merchants to perfume her, as Purple and Skarletto clothe her, & as pretious Jewels to beautifie & enrich her, finally shee as Queene standeth, at his right hand in a vesture of the gold of Ophir, Psalme 45, vers. 9.

More particularly Christ trimmeth and prepareth his spouse. First by offering and affording vnto her the means and ministry of grace and saluation, as the Preaching of the worde, Ephe.

Ephesians 4, 11, 12, 13. the seale of
the Sacraments. Mathew 28, 19. 1.
Corinthi. 1, 23, 24, 25, 26. Herevnto
may be added troubles, crosses, and af-
flictions, which albeit in their owne
nature they bee euils and plagues for
sinne, yet the quality and property be-
ing altered by Christ his death; they
are made meanes to humble vs, medi-
cines to purge vs, sowre sauce to make vs
to relish better the Heavenly foode of
our soules, bridles to curbe and restraine
vs from sinne, and spirituall directers
to guide vs to the Kingdome of hea-
uen.

Secondly Christ trimmeth his spouse
by the continual and effectual in wor-
king and efficacy of his blessed Spirit.
For without this all the outward
meanes should bee onelie for conuict-
ment of men, and for their more iust
condemnation, and not for conuersion
or consolation) for by it hee alone gi-
ueth the encrease. 1. Cor. 3. hereby he
openeth mēs understanding to understād
the scriptures, Lu. 24. vc. 32. he openeth
their

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efficiency of
Spirit

The Lambes Spouse,

their hearts (as hee did *Lydias*) to attend vnto good doctrine. Acts 16.ver. 14, he cōuerteth their hearts as he did the heart of *Cornelius*: & all that heard the words with him. Ac. 10.ve.44, hereby he leadeth them into all truth. Iohn 16.13, he dwelleth in them. 1. Cor. 3. 16, he regenerateth them. Ioh. 3. 5. & 8 finally he comforteth & strengtheneth them. Ioh. 16.8, in that he is the principall in trimming and preparing the Church *his spouse*, and that vnlesse hee giue grace and successe al other meanes (albeit neuer so good & holy) be vaine and frustrate, it must teach earnestly and continually by praier, to desire and entreat the Lord, to prepare vs: to make vs meet for his kindome, and to make the ministry of his word and Sacraments, and all other good means profitable and effectual vnto vs, & herein wee must say with the Church in the Canticles, arise O North and come O South, and blowe on my garden, that the spices thereof may flow out: and (then) let my beloued come to his garden, and ease his

his pleasat fruite. Cāticles 4.v. the 16.
The instrumentall trimmers, adorners
of the Bride are specially and most singularly, the ministers and Preachers of the word. For these doe with *Paul* labour to present their congregation as a chaste *Virgin* vnto one husband Iesus Christ 2. cor. vers. 1. 2. They haue the ministry and embassie of teconciliation committed vnto them. 2. cor. 5. ver. 18. They are the Preachers of faith & repentance. Mark. 1. ver. 15. Math. 3. 2. Act. 26. 20. They haue the keyes and authority subordinatly vnder Christ to binde and to loose, to remit and to retaine. Mat. 16. 19. Ioh. 20. ver. 23. finally they are the outward organes & meanes of illumination, conuersion and saluation as may appeare. Act. 26. 18. 1. Tim. 4. 16. 1. cor. 1. 21. Hence it is that *Philip* must teach and conuert the *Eunuch*. Act. 8. 35. *Ananias*, *Paul*: *Paul* *Lidia*; and *Peter Cornelius*. Act. 9. 10. 11. Act. 16. 14. Act. 10. ver. 7. and 3. 4.

The vse hereof is to teach in no wise to neglect, despise or distast the Preaching

Qui sunt

not

21st

The Lambes Sponse,

ching of the worde, and other holie
meanes of our Saluation(as many and
most do vpon the perill of their owne
saluation) but vse them with all care,
reuerence diligence and constancy.

And therefore what a shame is it
for most men, yea what an occasion to
aggrauate their condemnation that
they will for supplie and obteyning
of earthlie foode, prouision and ad-
uancement, trudge, and trauaile farre
and neere, almost to euerie market
and faire, and in the meane time neg-
lect the foode of their Soule: suffer it
to pine, and to perrish, they are more
churlish to it then *Nabal* was to *Da-
uid*: more without compassion then
the rich glutton was to *Lazarus*, and
more hard hearted and mercilesse then
the layler to innocent *Paul* and *Sylas*,
who put them into the dungeon or in-
ner prison, and locked their feet fast
in the stocks. Act. 16. 24.

And

*And thus much of the principall
preparer of the Bride, and al-
so of the instrumen-
tall.*

Thirdly the subiect or person that
is thus prepared of Christ and his mi-
nisters, that is also as a voluntary and
vnderstanding creature, by remouing
the bar and incumbrances of iusfideliti-
ty, idolatry and impenitency: and by
vsing and frequenting all the holie
meanes of begetting, confirming and
increasing the sauing graces and gifts
of God: *is this sponse of Christ, the
Church, the elect, the beleeuers, and
(in a worde) all that desire and seeke
to be saued.* For these are often and
continually warned and perswaded
in the Scriptures: *to watch*, Marke
13. verse 35, 36. *to bee sober*,
and to watch vnto prayer, 1. Peter
4. 7. *and to haue seruent Charity a-
mongst themselues.* verse 8. *to repent.*
Act.

Act. 17. ver. 30. to purge themselves. 1.
Iohn. 3. 3. to put on the *breft-plate* of
faith and love 1. Theſſ. 5. 8. and hope of
ſaluation for an *helmet*, *ibidem*. to be-
ware of *ſurfeting*, *dronkennes* and the
cares of the world Luke. 21. 34. to waile
yea ſigh & mourne for the redemption of
their bodies. Rom. 8. verſ 20. 21. 22. 23.
To uſe the world and all things there-
of, as though they uſed them not, 1.
Cor. 7. 27. to feare God and giue glo-
ry to him Apo. 14. verſ. 7. to make an
eccho and cry with the Bride in the
Apocalyps, *come euen ſo come Lord Je-
ſus* Apoc. 22. verſ. 14. & 20. and laſtly
at the discerning of the neere approach
of Chriſt by the accompliſhment of
the laſt ſignes ſuch as are the ruine of
Romiſh Babilon, the conuerſion of the
nation of the Iewes in the kingdome
and countries into which they are diſ-
perſed, the roaring of the Seas and
waters &c. reioytingly to looke and
lift vp our heads becauſe our (*full*) re-
demption draweth neare Luke. 21. verſe.
28. Apo. 19. 7. This eſpouſed virgin or
Bride

note

note

Bride therefore, must of necessity be-
ing stirred vp and assisted by the spirit
of GOD, and hauing the meanes of
grace so abundantly ministred vnto
her, get the wedding garment (of faith
and holines) Math. 22. vers. 11. 12. 12,
make her selfe ready Apoc. 19. verse.
7. to desire to bee dissolued and to be
with Christ Phil. 1. 23. and to endo-
uour to be acceptable to him, 2. Cor.
5. Reasons and arguments further to
induce and perswade her hereunto are
these first the transcendent and incom-
parable dignity and maiesty of the per-
son, to whom she is contracted, and to
whome, she is to bee married, and that
is Iesus Christ, the Kings sonne, the
King of Kings: and Lord of Lords: the
naturall heire of heauen and earth;
the mighty Iehoua: the euerlasting fa-
ther he that hath all power in heauen and
earth; and God hath so highly exalted
him at his right hand and giuen him a
name aboue all names, that at the
name of I E S V S should every knee bow
of things in heauen, of things in earth,

D

and

Reason

1. Reason

The Lambes Spouse,

and things vnder the earth, Philip. 2. vers. 9. 10.

Wherefore if King Pbaraoes Daughter being wedded to earthlye Salomon, must hearken vnto him, consider and incline her eare. Tea forget her own people, & her Fathers house; Psa. 45. verse 10, how much more must euery good Christian, espoused & affianced to the heauenlye Salomon IESVS CHRIST our Sauour, performe these duties.

And if the Maides and Virgins that went in by course and appointment to great King Ahashuerash, that raigned from India vnto Ethiopia, ouer a hundred and twenty seauen Provinces, Hester. 1. verse. 1. were before hand sixe moneths, purified with Oyle of Myrrhe, and sixe moneths with sweete odours, Hester. 2. vers. 12. So much more must the members of the Church, before they shall or can enioy CHRIST IESVS his presence in glorye; not for a fewe dayes or moneths

neths; but all the dayes of their life, they must purge, sweeten, and prepare them-selues; for hee alone is King of Kings, and Lord of Lords, and no power or Maestlie in earth can compare with him. And by our coniunction and marriage with him, wee shall bee exempted and freed from all euills what-so-euer, and possessed with all good things vnspcakably for euer-more.

Secondly, by the strange iudgements of Almighty GOD, especially in the foure or fve yeares last past, whether generall, or more particular, wee ought, as by so many *voyses and signes of our omnipotent G O D* preaching from heauen vnto vs (and almost at the end of the world) teaching and exhorting men to seious repentance, and to bee mooued and stirred vp more speedily, and specially to prepare our selues to meete GOD in the waye, wee must submit and humble our selues before him,

note

Chap. 8.9
10.11.

Elements

for sake our sinnes, giue glory to him; and entreateth him by prayer and by repentance, to quench the fire of his begun wrath and indignation. For it is an vndoubted truth, that if to all our other sinnes there be adioyned security and deadnesse of heart, that punishments from God are both hastned and doubled: and the remouall and ceasing of one plague, is nothing else but the occasioning and beginning of another, as we may read in *Exod.* against *Pharao* and the *Egyptians*, in the 4. of *Amos* against the *Israelites*, and in the 15. 16. 17. chapters of *Iohns Apocalips* against *Antichrist*, and the experience of former and later times in many countries doth verifie it. Herevpon Gods destroying *Angell*; and his killing *Arrowe*, the consuming pestilence hath (not long sithence) destroyed so many thousands in this Iland, and yet is not ceased. All the foure *Elements* which otherwise would fight for vs, haue beene armed against vs; First the ayre, partly by his often *Eclipses* portending

tending perhaps the eclipsing and
darkning of the glory and soundnesse
of the truth, and other temporall euils,
partly by prodigious and vnsuall
stormes and tempests, giuing warning
of the wrath to come. Secondly the
fire by consuming and burning so
many houses and habitations within
these few yeares: seemeth to presage
eyther the fire of the last iudgement,
or else some fearefull and strange
euent. Thirdly the Seas and waters
in diuers parts of the kingdome, haue
most horribly roared, swelled, broken
their banckes; and encroached vpon
the maine land, and firme continent,
so terrified the people the beholders,
and done so much harme. Adde here-
vnto the vnwonted, sudden, and won-
derfull inuadations of Riuers and
Brookes, as though like vnto the
men of the olde world wee all deser-
ued to bee drowned. Lastly the earth
by his moouing and shaking sensibly
perceiued in many places, hath declar-
ed the *Lord to bee angrie*, and seemeth

Psal. 137.

to proclaime against vs that wee are vnworthy to liue vpon it, wee must generally and particularly returne vnto him, by vnfained repentance; and then they shall bee but fatherly corrections, and gentle warnings vnto vs. But if wee persist and insitt in our sinne and securitie, then let vs beware and feare least they bee but the beginning of (further) euills. And euen *Herodotus* an heathen historian diuinely speaketh: *Cum Deus puniaturus est gentem vel urbem, prodigium id prius solet significare*. That is, when God will punish a Nation or Cittie, he vseth to giue significatiō of it by prodigies: & this doth the destructiō of Ierusalem and the dispersion of the nation of the Iewes, witnesse and warrant plainly vnto vs.

Thirdly, the approaching and neer-nesse of the day of the LORD, must bee a Trumpet to fore-warne and waken vs, and as the voyce of thunder to terrisie vs from our securitie, and to compell vs to watch and pray, that

that wee may bee accompted worthy to escape all these things that shall come, and that wee may stand before the sonne of man; *Luk. 22. verse 36.*

Signes and fore-runners of our Sauiour IESVS CHRISTs second comming already fulfilled, are these, not onely the destruction of Ierusalem, and the Temple of GOD manye hundred yeares agoe accomplished, but more specially, the discouerie, reuealing, and the decaye of the *Romish* Antichrist, that false Prophet, and King of the Locusts, within this foure score and sixteene yeares last expired. *2. Thessalon. 2. verse. 8. Apoc. 17. verse. 16.* and his ruine and the ouerthrowe and vtter desolation of his *Babylon* and *Metropolis* surelie is at hand, as the Scriptures shew it to come to passe. *Apoc. 18. verse. 8.* For their sinnes of Idolatry, of filthy and abhominable liuing, of the bloud-shed of so many millions of GODS elected saints, of most horrible and vnmatchable conspira-

cies and treasons against Christian Kings and states, as their most execrable and damnable plot of powder treason, wherein they purposed at one blowe to haue blowne vp and destroyed, both our most excellent and mightie Soueraigne, the most hopefull Prince *Henry*. together with all the honorable personages, and the state of the kingdome there assembled, doe to their publike and eternall shame, (amongst infinite other their villanies) demonstrate, are (as it were) come to the full: and G O D hath (in part) and will remember their iniquitye.

Adde herevnto their shamelesse corrupting and mangling of the writings and volumes, both of the ancient Fathers, and also later writers, yea those of their owne faction, as *Iansenius*, *Ferus*, *Bertram*, &c. together with the burning of so many olde copies: both of the ancient and also of the later writers of their owne, that in ought made against them.

Lastly,

Lastly, their late, yet most lewd, lying, sophistical and hellish doctrine of *Equivocation*, shifting evasions, and mentall reservations, when they are called into question before civill Magistrates, doth by their Bookes and practise evince.

A third signe, already in great measure fulfilled, is the aboundance and shamelesse defence of sinne, deadnesse, & dulnesse of heart, whereby men are neither sensitive of their sinnes, nor aware of Gods iudgements; and want of true *faith* on the earth; as may be discerned by so much *Atheisme* and *Hypocrisie*, so little inuocation of Gods name, so horrible and vsuall *Blasphemie*, and such vile practises of iniustice and oppression: wherefore CHRIST *that sitteth on the cloud, must needes shortly thrust in his Sickle and reape: for the Grapes of sinne, and the harvest of iniquitie is ripe.*

Luk. 18. 8.

A fourth and dreadfull signe and fore-runner of the last iudgement: are strange Meteors, Comets, new, or blazing

The Lambes Spouse.

Luke 21.

ver. 21.

Math. 4.7.

blazing starres which haue beene evidently seene and noted, as *anno Christi*, 1572. and *anno* 1577. many Countries and kingdomes, beyond the Seas *anno* 1604 and 1605. about the beginning of October in 17. degrees of Sagittarius shynyg forth gloriously after the sunne setting; in figure and colour not vnlike vnto that which thirtie and two yeares agoe was seene in *Cassiopeia*, without beard our tayle, rounde, pure and bright, so that manie of the learned thought it to bee *Venus* Starre and the most excellent *Astronomers*, in the beginning of it, tooke it also for the euening Starre: *Keckermanus*, *Disp. Philos. Extraord.* pag. 373. and 406. adde herevnto a late Comet appearing Northwest. 1607.

Vse. i. The noting, seeing and contemplation of these and the like fearefull and ominous signes and occurrences, should driue and drawe
to

to feare almightie GOD, and stand
in awe of him, that causeth and send-
eth them; as *Lodowicke* the first Em-
perour the Father of *Charles* the
great answered one *Edmund* an *Astro-
loger*, that abusing wordes of
Scripture, exhorted him not to feare
the *Comete* which hee then sawe:
let vs not feare the *Comete* sayth
hee, but the creator of it, and let
vs praise his clemencie, who doth
vouchsafe by such iudgements to
remember vs of, and to reprove
vs, for our dulnesse and sluggish-
nesse.

Secondly let vs (taking also as a
presagium and forerunner of the last
daie) bee aduertised and induced
heereby to prepare our *Lampes*, to
furnish the *Oyle* and to make rea-
die for our Lord IESVS CHRIST
at his comming, that we may goe with
him vnto the marriage and enter into
his ioye. *Amen.*

Thirdly,

Iſa. 47. 13
and 14.

The Lambes Spouse.

Thirdly the consideration of infinite losse, detriment and torment that will follow (if wee doe not in this life, the time of grace and reconciliation prepare our selues) must driue and compell vs herevnto, for they shalbe excluded out of Heauen, and bee punnished *with euerlasting perdition, from the presence of the Lord, and from the glorie of his power.* 2. Thess. 1. 9. *and they shall haue their part in the lake that burneth with fire and brimstone.* Apoc. 21, ver. 8. *and the smoke of their torment shall ascende euermore and they shall haue no rest day nor night,* Apoc. 14. vers. 11. Wherefore if the former argument cannot like an heavenly Adamant and Loadstone drawe vs to preparation, (as this Argument is most effectuell & preualent with the regenerate,) yet let the threatning of damnation, like a terrible thunderclap, or a great peale of ordinance rowse & awake vs from sinne, and driue and enforce vs to make our selues ready. And if the feare hereof in very Reprobates, can worke

So far forth as to compel *Simon Magnus* to desire *Peter*, and *John* to pray to the Lord for him, that none of the things that they had spoken might come upon him, *Act. 8. 24.* and when *Paule* disputed of Iudgment, it could make *Felix* to tremble. *Act. 24. 26.* much more must it preuaile with those that make a better profession, and waite for eternall redemption. ✱

Lastly our Sauour Christ, and *Paul* &c. by this argument endeuoured to awaken the secure. *Mathew 23. 33. 2. cor. 5. 11.*

*And thus much in generall of the person
that is to be prepared and to prepare
her selfe.*

Now that we may proceede more orderly in this point, and the reader may take the more benefite, and profit by it. We are first to propound the principall heads of this preparation, and Secondly the proper and set time of it. The principall heads are these
four,

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1/2 foure, faith in Christ; Secondly purity
and innocency of life. Thirdly the du-
3 ties of charity and good workes, and
4 lastly a seruent desire, and liuely hope
in the patient expectation of the con-
sumation of the marriage.

The first head is faith, which is no-
thing els but a perswasion of the
fauour of GOD towardes vs in
Christ, or as Saint Paul to the He-
brewes defineth it, the *εὐδοκία* or
substance of things hoped for, it is
called a substance, not for that in
very deede it doth subsist, and hath a-
beeing, but because it doth present,
and as it were set before our eyes
that which is promised by GOD.
Hebrewes 11. 1. Apoc. 1, 8, and it is
ἡ ἀποδείξις τῶν ἄβυσσῶν that is
a demonstration of things not seene; the
worde signifieth properly a convin-
cing of the conscience, for faith doth
so conuince him that doubteth hee
can doubt no more, not otherwise
then if hee sawe them with his bodily
eyes, and herevnto is to bee referred
that

*conuincing
of the
conscience*

that saying of Christ. *Thomas because thou hast seene thou hast beleueed, but blessed are they that haue not seene, and (yet) haue beleueed.* Ioh. 20. 29. Therefore sayth that giueth vs an assurance of the accomplishment of Gods promises, whether corporall, or spirituall, temporall, and eternall, must needs bee the first, and the principall part of this preparation: this is the *entry dore* whereby wee are admitted vnto God, and into his house. Ephe. 3, 12. without *this it is impossible to please God* for hee that commeth vnto God must beleuee Hebre. 11, 5. and what soeuer is not of faith (that is done in a conscionable knowledge of Gods will) is sinne Ro. 14, 23. *faith is the eye of the body*, if the eye be single *id est* the faith sincere, the al the body shal be light: but if the eye be darke *id est* the faith corrupt, & vnfound, then the whole body is dark, so that neither hand, foote &c. can execute and performe his function. This faith is the *stomach of the Soule* to attract, digest, and conuert into good bloud,

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33
Co.
bloud, and norishment, the Heauenly food of Gods word, & if it either want appetite, to desire, power to digest, or strength to retaine &c. the whole body must needs by degrees languish, and decay: finally it is the roote, foundation, and the instrumentall cause of our iustification, regeneration, victory ouer sinne, and satan, peace of conscience, and eternall saluation. col. 2. 5. 6. Ephe. 6. 16. Act. 15. 9. 1. Iohn. 5. 4. Rom. 5. 1. Mar 16. 16. Ioc. 3. 15. 16.

Thus wee see by the properties, effects, and vses of faith it is necessary, & there can bee no preparation acceptable to God without it; wherefore if we want it, wee must vse the meanes to get, and obtaine it: and if wee finde our selues possessed with it, wee must then preserue, cherish, and norish this holy flame with the knowledge of Gods word, with the vse of the Sacraments, by conference, by meditation, by prayer, by practise of good workes, and by hope, expecting, and waiting for the end of it, euen the saluation

of

faith is
necessary

Age
29
100

of our soules. For first our faith through the frequency and violence of temptations, is often sore assaulted and weakened, and therefore it had neede be repayred and confirmed.

Secondly onely that faith that vsually doth growe and encrease, is the sa- uing, and liuely faith, and shall neuer be extinct, for defect of oile; nor pine away by any spirituall consumption, but continueth firme, and vnmoue- able, and obtaineth the promises Eph. 4. 11. 12. 13. *Es*

Lastly if faith haue not (as before specified) his continuall supply of food, it will faile as the wine did at the mari- age in *Cana of Galil*, if it be not no- rished, and preserued, it will wither like the come sown in the stony ground for want of moisture, and it wilbe lost as we see how it was in the foolish virgins at the Bride groomes comming, and that argued that it was not true faith in existence; but onely in apparence, and that it was rather an opinion then a deepe impression: for

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otherwise the faith of *Peter*, and so of Gods elect, shall not faile, and the gifts of God (namely that directly concerne saluation) are without repentance, *Luk 22.32. Rom. 11. 19.* neuer extinct, or taken away.

note

1 But that neither with the ignorant, nor with the hypocrites, nor
2 yet with the Papists and other heretikes wee content, and deceiue our
3 selues with a mocke faith, an historicall
4 and temporary faith, or with a crackt, and erronious faith, instead of that which is sauing, and iustifying, we must
note
1 sound and search our soules, whether
2 wee bee Orthodoxe, and vncorrupt in
3 the principles of faith, whether we rest
4 wholly vpon the right object, whether
2 it be ioyned with particuler application, and lastly whether we discern and
4 find in our selues the inward & outward
signes, and evidences of it, for then vndoubtedly wee haue that faith that iustificieth the sinner, *purgeth the heart*, engrafteth vs into Christ, and saueth our soules. But of these, and the like

par-

particulars briefly, and in order.

Principles and foundations of faith are these, *preaching of the word of God*, is the ordinary and *principall* meanes of saluation. *Rom. 10. 14.* *Christ* is both God and Man in one *person*, perfect GOD and perfect man: man to suffer and dye, and satisfie for sinne in our nature that had offended, and God to support his humanitie, to giue efficacie and power to his doctrine and miracles, and to adde infinite merite and desert to all his actions, and sufferings. Thirdly, onely faith is the hand and instrument to apprehend, and apply CHRIST vnto vs with all his blessings, and so to iustifie vs.

Faith is like the eye, which albeit in the acte, and vertue of seeing, it is alone: yet not solitarie and alone in the bodye, but ioyned to other parts: so faith, albeit it alone iustificieth vs before GOD, yet it is not solitarie, and alone, but alwayes according to the proportion of it accompanied

Quintus

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with holy life and good workes. *Gal. 5.*
verse 6.

There are onely two Sacraments which Christ instituted, and left vnto the Church, Baptisme the sacrament of our new birth, and entrance into christianity, the outward signe whereof is *Water*: and the Lords Supper, the sacrament of our growth and perfect nourishment, and encrease in Christianity, the outward signes and matter whereof are *Bread* and *Wine*, remaining both Bread and Wine for substance, both in the sacramentall vse of them, and afterwards as *Paul* maketh it manifest. *1. Cor. 11. 26. 27.* That no man performe and fulfill the lawe, and therefore no man is to hope and looke for righteousness and saluation by that obedience which hee sheweth to the lawe, *Rom. 8. 3. Gal. 2. 15. 16.* That we cannot make satisfaction to God for the least of our sinnes, but that Christ alone hath most fully, and onely performed it. *1. Pet. 2. 24. Apoc. 1. 5. 6.* That the saluation, of all that beleue

Gal. 5.

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is certaine and infallible, not onely in Gods decree, but also to themselues, *Rom. 8. 38. Heb. 10. 22.* and therefore that the opinion of the Papists is wicked, which make faith vncertaine, and so holde our saluation to bee doubtfull.

That all doctrine necessary to saluation is contained in the Scriptures, so that nothing is either to *be added to it, or detracted from it*, *Deut. 4. 2. Apoc. 22. 18. 19. Gal. 1. 8.*

That the knowledge of the Scriptures are necessary for all sorts of people for their saluation, and therefore that they ought to read them, that they may thereby learne and vnderstand, what God would haue them to beleue, and doe, *Iohn. 5. 39. Mar. 13. 24. Math. 22. 29.*

That God alone is to be adored of vs, and that no part of diuine worship is to bee giuen vnto any creature, *Math. 4. 10.*

That holinesse of life, & good workes as effects, and consequents of faith,

and the way wherein wee should walke, Ephes. 2. 10. is necessarily required of all that will be saued, *Hebr. 12.*

9 That the Sacraments are onely signes and scales of righteousness, and not causes of saluation, and therefore our saluation doth not so depend vpon them, that they that want them must needs bee damned, whereas our saluation consisteth onely in Christ his merits, *Marc. 16. 16.* which none can dispoile and dismante vs of.

10 That Christ his body was but once conceiued of the substance of the Virgin *Mary*, and cannot bee made of any other matter, and that CHRIST hath oneiy one body, and therefore it is not made of Wheate bread (as the Papists say it is dayly) for it is not the seede of *Dauid*, and bread is not the flesh of the Virgin.

11 That the humaine nature of Christ is now onely resident, and contained in heauen, and therefore it is not to be adored in earth, *Acts. 3.*

That

That the whole force, vertue, and
efficacie of our saluation, and redemp-
tion, is in the onely, and once offered
sacrifice of CHRIST, *Heb. 10. 12.*
14. and that this sacrifice could bee
offered of none but Christ, who was to
be a Priest for euer.

Lastly (to omit diuers other arti-
cles, which bee more plaine, and con-
fessed) it is a foundation of faith, to
know, belecue, and hold, that then im-
mediatly after the dissolution from
the body, the soules of the righteous
are carryed by the *Angels* into hea-
uen, and the soules of the wicked and
impenitent, are carryed by the diuill
into hell: and that the same bodyes
with all their perfect partes, and de-
members, shall for substance bee raised
vp by CHRIST at the day of iudg-
ment, *Iob. 19. 25. 26.* Of this maine
and principall article many are igno-
rant, or at least not iuditiously and
soundly perswaded, as may appeare by
the examinatio of the ignorant people

12

13

Luke. 16.
vers. 22.
Luke. 12.
vers. 20.

21

1 both in their sicknesse, and otherwise.
2 These heads, & foundations *viz.* they
3 that shall either with *Atheists* deny al,
4 or with the Church of *Rome* deny, or
by consequence ouerthrowe most of
them, or with the common, or vulgar
protestant bee ignorant of them; can-
not possibly (for the time present) haue
true faith, for faith can no more then
a temple, a house, or any other edifice
bee without his many grounds, and
foundation. Wherefore if we erre, or
bee ignorant in these, or in the like
principles of faith, let vs by diligent
hearing of the word, reading of the
Scriptures, and *Orthodoxe* bookes, by
consulting the Godly Learned, and by
earnest prayer to GOD for illumina-
tion and vnderstanding, seeke to bee
better informed, and resolued.

Note
2 The second point to bee conside-
red, is whether Christ with his onely
merites, and obedience bee the onely
Object of our faith, so that in matter of
saluation wee vtterly disclame, and
renounce all other feined merites, sa-
tisfactions,

atisfactions, intercessions of men, and
 Angells, for Christ alone is our perfect
 redeemer, and mediator. Act. 4. 12.
Heb. 7. 25. Phi. 3.

The third point, whether our faith
 doe not onely rest in abare and naked
 knowledge, and history of Christ, (as
 the sayth of the deuills, and reprobates
 doth) but also apply, and appropriate
 Christ, yea and enclose (as it were)
 him, and all his merits vnto them-
 selues, and their owne saluation: for
 as without vse, and application of the
 weapon there is no defence, or annoy-
 ance: without vse, and application of
 medicine no cure, without vse, and ap-
 plic of meate and drinke, no continu-
 ance of life, without putting on of ap-
 parell no warmth, or hiding of our vn-
 seemly partes, without acceptance,
 and perticuler acknowledgement of
 the Kings generall pardon, there is no
 forgiuenesse: so vnlesse we apply and
 appropriate Christ with all his obedi-
 ence, and merites vnto our selues wee
 haue no comfort; helpe, and benefit by
 him;

whether
 the
 use

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without

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So vnlesse

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him wee do ebut beate the ayre, run at randome, and shoote at the rouers.

Lastly

*Psal. 19. 14.
Ioh. 10. ve.
25.*

Wherefore to conclude this point, wee must say with *Dauid*, *O Lord my strength and my redeemer*, and with *Thomas the Apostle*, *My Lord and my God*, and with the Church in the Canticles *my welbeloued is mine, and I am his.* Cant. 2. 16.

no 6

Fourthly we are a little to consider, & take a view of some pregnant, & remarkable signes, and effectes of true faith, whereby (as by certaine trulty intelligencers) we may be informed, and certified whether we haue true sayth, or not.

no 7

First it is one signe of a beleeuer to ioyne, and associate himselfe to those assemblies and those people wherein, and amongst whom the true, & sincere worship of God is professed, and established: for in the 2. of the Acts of the Apostles it is sayd *the Lord added to the Church from day to day such as should be saved.* Act. 2. 47. And it is a note of perdition for a man to *for sake the holy assem-*

or the heauenly Bride.

*assemblys, & so to withdraw himselfe and
his faith from G O D. Hebrewes. 10.
25. and 39.*

*Thomas absenting himselfe from
the Apostles and their fellowship but
some eight daies, or there abouts was
so hardned in vnbeleife that he would
not belecue the testimony, and asseue-
ration of the rest of the Apostles that
told him that Christ was risen, except
hee might see the print of the nailles, Ioh. 16. ver.
and put his finger into the print of them, 25.
and put his hand into his side, and had
not CHRIST beene so mercifull
vnto him, as to condescend to his
infirmities, and withall to mollifie
his heart hee had perished in his
obstinacie, What then is to bee
sayd of them that seldome, that neg-
ligently, yea that neuer come in-
to GODS Chamber of presence
to heare the blessed Preaching of his
word, and to pertake of the Heauenly
Manna of the Sacraments, surely
they are in a most dangerous and des-
perate case.*

- 2 A second note of faith is, constant-
ly, wisely, and boldly to confesse and
maintaine the doctrine of saluation,
and all the foundations of fayth when
we are therevnto called: For we must
1 belecue with the heart, and confesse
with the mouth, Rom. 10. 10. We must
2 haue Christ his name written in our
forheads, Apoc. 14. 1. Wee though we
3 liue where sathan hath his throne, must
keepe Christs name and not deny the
faith, Apoc. 2. 13. Wherefore it stand-
eth vs vpon to looke to our selues, and
to beeware that wee bee not daunted
with scoffes, and slaunders, terrified
with feare of trouble, and persecution,
seduced with flattery, ouercome, with
false perswasions, and corrupted with
offer of profit, and preferment. For if
wee bee ashamed of Christ our good
Lord, Maister, and Redeemer, he wil be
ashamed of vs, if wee deny him, hee
will deny vs before his Heauenly Fa-
ther, and all the Holy Angells: and
contrarywise if wee confesse, and ho-
nour him before men, hee wil confesse
and

and honour vs. Finally wee are (then onely) made partakers of Christ if wee keepe sure vnto the end *τὴν ἀρχὴν τῆς σωτηρίας*, id est, the beginning of our assurance, (or wherby we are vpholden.) Heb. 3. 14.

A third euidence of fayth is to shew and make knowne our dislike, and hatred of errour, and false doctrine, yea to set, and oppose our selues against it, so farre forth as our calling will warrant.

Thus *David* professeth that hee hateth all false waies. Psal. 119. 104. and 128. Thus *Paul* being at *Athens*, and seeing the Citty *ἑτεροδόξου* id est that is addicted to Idolatry, 'tis sayd that the Spirit in him *παροργίσθη* was prouoked to indignation. Acts. 17. 16. and thus the Angell of the Church of *Ephesus* is commended, because hee could not forbear them that were euill, because hee did examine the false Apostles & found them out. Apoc. 2. 2.

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4 ^{Equi} And that a more inward,
and infallible note of faith is with E-
zeckias, David, Iob, Anna, Gedeon, and
others to beleue, and depend vpon
God, euen then when wee haue
(for the present) no feeling, and when
in trouble we see no meane of deliue-
rance, for this is a demonstration that
we rely wholly, and only on his helpe,
and therefore is most acceptable to
his maiesty, yea; if God in our see-
ming, and apprehension should wound
vs, bee an enemy vnto vs, write bitter
things against vs, yea, and kill vs, yet
must wee trust in him. 2. *Chro.* 32. 31.
32. *Isay.* 38. ver. 2. 3. *Psalms* 77. 7. 8. 9.
Iob. 13. vers. 15. 1. *Sam.* ver. 15. *iudg.* 6.
13. 2. *Sam.* 15. 26.

For God many times leaueth his
Children without sense, and feeling of
present comfort, & that partly to bring
them to repentance for sinnes past. *Job.*
13. 26. partly to make them knowe
themselves for the time present. *Deut.*
13. 2. 3. partly to preuent sinnes in time
to come. 2. *Cor.* 12. 7. 8.

A fourth, note is the gift, & practise of prayer, or the inuocation of Gods name in the only mediation of Christ, for this is a speciall character, and note of an elect of God, whereby he is discerned from an Infidell, or reprobate, and is knowne to bee one of Gods Children. *Rom. 10. 14. 1. Cor. 1. 3. 2. Tim. 1. 19.* and contrariwise it is a brand of an Infidell, or an Atheist neuer to pray. *Jeremy 10. 25. Psalme 14. 4.* But that wee bee not deceived herein, for ignorant people may mutter ouer, and say by rote certayne prayers, and the hipocrite, may make a goodly shew, certaine rules must bee obserued and heeded.

First that our praiers bee made in knowledge of Gods will, otherwise they are not made in sayth, and so cannot please God. *Rom. 14. ver. 4.*

Secondly that in priuate we pray not so much by prescript forme, as according to the present sense, & feeling of our owne wants, & imperfections craving the supply of them.

Thirdly

3 Thirdly, that it doe not consist in a few words of course, but bee enlarged as time, and our present necessities occasion vs. *1. Sam. I. vers. 15.*

4 Fourthly, that the matter and subiect of our prayers bee chiefly, and in the first place, the aduancement of Gods Gospell and kingdome, the remission of our owne sinnes, and the saluation of our soules, and then in the second place to pray for temporalls, and outward things, but alwayes conditionally, and with subiecting our wills to Gods will. *Math. 26. ver. 39.*

5 Fifthly, it must not be only for a brunt vpon a sudden motion, or onely in time of great trouble, but daily, and continually, for thus are wee taught to pray incessantly, and neuer to giue ouer vntill God graunt our requests. *1. Thes. 5. Luke. 18. 7.*

6 Sixthly, wee must pray in humilitie, and in vnfeined loue to God and men, for the proud mans prayer God reiecteth, *Luke 18. vers. 14.* and the malicious mans prayer, and sacrifice is abho-

abominable. Lastly, (not to be tedious,) wee must not pray onely for our selues, and kindred as carnall men (in their manner) sometimes doe, but for the whole church of God vpon earth, and for euery state and condition of Christians, as Kings, Counsellors, Rulers, Iudges, Magistrates, the reuerend Prelates, Pastors, Preachers, Ministers, commons, and most earnestly and compassionately, for those whom wee know afflicted, hated, persecuted for the truth, and Gospels sake, or for any good cause whatsoeuer, or where-soeuer.

If thou finde all these signes of faith, or most of them in thy selfe, be thankful to GOD for them, and which of them thou seelest, and perceiuest thy selfe to bee destitute of, in part, or whole, seeke for the obtaining of it, and if thou bee wholly voyde of them, then it is high time, whiles opportunitie serueth, to labour to procure them by all holy meanes. Looke therefore to the maine chance, get and nourish

F

faith,

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faith, and thou canst, not perish: but want, or neglect thou it, and thou canst not bee saued, *Iam horum manis accipe.*

To the former notes, and testimonies of faith, may vety well be added puritie, and innocencie of life, and a liuely hope of eternall glory, for these are certaine and infallible notes of faith, and peculiar effects of it, but of these I purpose to treate distinctly, and more at large in the two next points of preparation, wherof these are branches. And thus much of faith, the foundations object, application, and notes of it.

1 hor The second principall head in this preparation, is puritie, and innocencie of life and conuersation. This is a notable and peculier worke, and declaration of faith, and it proceedeth, as naturally from it, as the beames from the sunne, the waters from the fountaine, and the fruites in their season from the fruitsfull tree, herevpon faith

is said to purifie the heart, *Acts. 15. 9.* faith, and repentance are both preached together, and so ought to be practised, *Mark. 1. 15.*

The necessitie of this holinesse, and innocencie appeareth plainly: without holinesse, no man shall see God. *Heb. 12. 14.* except Christ washe vs wee haue no part with him, *John. 13. 8.* except a man be borne of water, and the holie Ghost, hee shall neuer enter into the kingdome of heauen. *John. 3. 5.* Finally no uncleane thing shall enter into the heavenly Cittie, neither whatsoever worketh abomination, or lyes, *Apoc. 21. 27.* Likewise innocencie and harmlesse simplicitie is a cognizance and badge of them that are prepared for Gods kingdome; for they must be *innocent as Doves*, *Math. 10. 16.* harmelesse as yong children, *Mat. 18. 3.* without guile in their mouthes, *Psalme. 32. 2.* suffering wrong rather then offering it, and dooing no man iniurye, but labouring to doe good to all men; and no maruaile, for beeing borne a new

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and cast into a new molde, wee must
operari secundum formam renouatam,
according to our new nature, (so must
be our actions;) and if wee bee rightly
regenerate, the effects that doe retaine
the similitude of the cause, must needs
entertaine some correspondencie with
it.

2 Secondly, Christ Iesus the vnspot-
ted Lambe of GOD, will neuer marry
with the Church, vntill shee bee first
washed and sanctified, Ephes. 5. 26. 27.
and they onely that haue not *defiled*
their garments, *idest*, corrupted their
conscience with grosse and grieuous
sinnes, *shall walke with Christ in white*,
Apoc. 3. vers. 4.

3 Thirdly, being contracted, and in-
grafted into Christ, that is, holinesse it
selfe, we must not walke after the *flesh*,
but after the *spirit*, Rom. 8. 1, wee must
be conformable vnto Christ his death
by mortification, and to his resurrecti-
on, by newnesse of life, or else wee are
no liuely members of his body, but
dead and rotten flesh. It is an axiome

in

in Philosophy, *quo quid propinquius bono, eo melius*, *Aristo. 3. Top.* wherefore if we be in Christ, and contracted to him, we must needs be better, for we are not onely neere him, but of him, and he in vs, and we in him. And that our holinesse and innocencie of life bee not rather in the flowre, then in the fruite, and in pompe more then in prooffe, we must see that it be constant, and encrease; ~~for~~ as wee continually, partly by ordinary slips, and infirmities, and partly by spirituall conflicts, & combates, receiue some losse, foiles, decayes; so must we dayly endeavour to strengthen our selues, to repaire our decayes, and to mend our garments, and to regaine, and recouer our losses, And as *generatio vnius est corruptio alterius*, so we must see how by the engendering of holynesse, sinne doth decrease; for as one kingdome cannot endure two Kings, so the kingdome of Christ cannot consort with the dominion of Satan.

12 f. c.
Chap. 801

1 martha
2 martha
Reason

The Lambes Spouse,

Wherefore we must not please, and content ourselues with the out-ward shew of holinesse, or deceiue our selues with the opinion that men may conceiue of vs, out-ward shewes are like Sodome Apples, goodly in colour, and appearance, but if a man crush, and open them, they are nothing but powder, or ashes, and as for mens opinion of vs, it is no certaine euidence of our inward holines, for Hypocrisie is spunne with so fine a thread, that it can deceiue the most Godly, and iudicious (at least for a long time) in the world, thus Dauid was deceiued in Achitophell his familiar and counsellor, the Apostles in Judas, and the whole Church in Nicolas, one of the seauen Deacons.

Secondly wee must not onely bee innocent our selues, and holy, and here-vpon thinke wee may endure filthy speach, horrible blasphemye of GODS sacred name, false imputations laide vpon iust men, open drunckennesse, and notorious profanesse

profaness in others ; but we must (if wee haue any dramme , or sparke of grace in vs , or any partickle of zeale for God,) rebuke them , and shew our hatred, offence , and opposition against them. *Eph. 5. 11.* Herein our loue to God, our hatred of euill , our strength, and resolution in Godlines is euidently discryed , and discouered *Luke, 23. 41. Act. 14. ver. 14..*

Thirdly wee must beware , and shunne ill company and fellowship ; for if wee bee not armed with speciall grace , and also most chary how wee come into their company , they will soone infect , coole , and corrupt vs. They are as the pestilent vapor to the apt and open body , as fire to the tynder , as pitch to the hands , as *Dalila* to *Sampson* , and as *Iesabel* to *Achab*; they are so ready and forcible by their ill president , and persuasions to infect , and our nature soe weake , and impotent to resist if it bee not alwayes assisted with speciall grace , and the spirit of

God

The Lambes Spouse,

God, that the Holiest, the Wisest, the Strongest haue hereby soone beene defiled, and polluted, how much more those that either haue very little grace, or none at all, and that make no conscience, and choise of their company.

The third head, or principall part in preparation is *Charity*, and the *Fruites*, and *effects* of it, charity, or loue is the *fulfilling of the lawe*. Rom. 13. 10. it is the *bond of perfection*. Colo. 3. 14. For it knitteth, and bindeth all other vertues together, that they be not dissolued, and it prefereth them; this charitie dependeth vpon the loue of God, and cannot bee in any hethen, the shadow of all other vertues (besides this) may bee in *Pagans*, as pity, bountie, modestie, patience &c. but not this, & this doth vnite, and ioyne all the members of the Church together. Finally without this, if wee haue all other rare perfections yet before GOD wee are nothing. Cor. 13. 2. Charity is in respect of the eternity of it greater, yea preferred before sayth, and hope.

Charity

hope. 1. Cor. 13, 13. for sayth, and hope determine with this life, *but loue abideth for euer.*

Againe in respect of the object, and the visibility of it, it is greater then either sayth, or hope, *for sayth, and hope haue for their object only G O D, and Christ, but loue extendeth it selfe to God, and man. Rom. 8. 25.* sayth is in it selfe inuifible, but loue, and charity perspicuous, and apparant. Iac. 2. 16. 18. this charity, and loue is not onely in tongue, in promises, and in affection, and welwishing to men, but also in truth and indeede, as 1. Iohn. 3. 18. *Charity is bountifull and seeketh not her owne. 1. Cor. 13, 4, 5.* it is *communicatum sui*, that is, imparteth that which she hath to others, and here that principle of Philosophy is verified, *bonum quo communis eo melius*; the more common it is the more comfortable. It doth not (as many of our inclosers) impale, imparke, and hedge in the common groundes, and fields to her priuate vse, to the weakening of the State,

The Lambes Spouse.

State, and the ruinating of the Communalty, but like a fountaine, sendeth, and streameth forth her waters vnto others, shee is so farre (as it is to be feared many practise) from appropriating to her selfe in part, or in whole the poore mens stocke, and collection-mony gathered, and giuen for building, or repaireing of Churches, or Townes, that haue beene consumed by fire, that she liberally giueth of her owne. But (to ende this point) the practise whereof should neuer ende. As saith worketh by charity, so there are certaine particulers wherein her Offices are most conspicuous, and obseruable. First we must bee lights, and lamps to others by our examples, and not looke who will begin first, as *Mathew 5. 16. 2. Cor. 9. 2.*

Secondly when our brother offendeth, we must in charity, and discretion admonish him, and not to suffer him to perish in his sinne (as many do) rather deriding him, then directing him, *Mat. 18. 15.*

Thirdly,

Thirdly, wee must exhort, and perswade others to Godlines, and good workes, *Heb. 3. 13.* Fourthly we must by *Sympathy*, and fellow-feeling, & especially by words of Scripture rightly vnderstood, and well applied, comfort, and cheere the afflicted, *1. Thessa. 5. 14.* and therefore wee must not post, and put off, all to the minister, as though it concerned not vs at all. Fifthly we must pray for others, and especially for their conuersion, and saluation, *1. Timot. 2. 1* 2. and that both publikly, and privately. And lastly euery man must according to his ability, & other mens wants and necessities willingly & seasonably impart of his worldly goodes for their releife, *Acts. 2. 21. 2. Corinthe. 8. Galla. 6. 10. 1 Iohn. 3. 16.* This is the touchstone of many, and most mens religion in these last and worst dayes, for herein they are most faulty and defectiue. but let them that will not doe good with their temporalls, beware least they for omission heereof, iustly bee condemned with

The Lambes Spouse.

with the two rich worldling, in Luke Chapter 12. 17. 19. and Chapter 16. 24, and with infinite others at the day of Iudgement. *Mathew* 23. 42. 43. 45.

The last point, and branch of the preparation is *hope, desire, and expectation of the marriage, and the glorie, and ioye of it*, and herevpon it is that hope is called the *Anker of the Soule*, sure, and steadfast, to stay, and sustaine vs in all stormes, and tempestes of temptations, *Hebre. 6. 19.* yea the kingdome of Heauen, which wee waite for, is called, *A blessed hope. Titus. 2, 13.* this hope of eternall glorie), is a notable meanes to stirre vp men to purge, and reforme themselves. 2. *Iohn* 2. 3. with the expectation of which blisse, wee must comfort one another. 1. *Thesalonians* 4, 17. and wee must both in temporall, and spiritually tryalls not growe impatient, as the rebellious Iewes that could not expect, and stay for *Moyse* fortie dayes

daies, but would needes in the meane
time play the Idolators; but with the
woman of *Canaan*, after a first, second,
and third repulse *hope still* Mat. 15. 27.
28, we must with the Creeple, in *Iohn*
sometime before wee be cured waite
thirty eight yeares. *Ioh. 5. 5. 7.* Wee
must with *Abraham* against hope, be-
leeue vnder hope, *Romans 4. 8.* And
as the Iewes patiently (many of them)
waited in hope of the accomplish-
ment of Gods promises many yeares,
both their deliuerance out of *Egipts*
tirranny, and afterwards out of *Babi-*
lons captiuitie, yea and expected, and
desired many hundred yeares the In-
carnation of Christ before that they
in their posterity enioyed it: so must
we also tarry the Lords leasure, in pa-
tience, and in hope sustaine our soules.
Psal. 37, and waite all the daies of our
pilgrimage vntill Christ come vnto
vs by death, or the last iudgement, for
our full, and finall redemption. Shall
the husbandman waite for the pre-
cious fruite of the earth, and haue
long

St. Iohn
all the day

Son

The Lambes Spouse.

long patience untill wee receive
the first, and the latter raine, and
shall not wee bee much more patient,
and settle our hearts, seeing the com-
ming of the LORD is so neere. Iam.
5 7. 8.

To this hope wee must annexe,
and adioyne an earnest desire, and
ardent prayer; as for the accom-
plishment of other promises, so spe-
cially for the second comming of
our LORD and Sauour IESVS
CHRIST.

Hence it is that wee are taught
to pray thy Kingdome come, Mathew
6. 10 to hasten vnto the day of the
comming of GOD, 2. Peter 3, 12.
to desire to bee cloathed with immor-
talitie, yea, to si b for it. 2. Corinthy.
5. 9. We must say come LORD IE-
SVS, come quickly, Apoc. 22. 19. 20.
How long LORD IESVS, how
long? Apoc. 6. 10. 11. Wee must with
the creatures ἀναποροῦν that is care-
fully, and desirously looke for. Romans
8. 19. as hee that out of a prison
grate,

grate, or casement, putteth forth his head to behold a farre off him that is expected.

Reasons in brieft to kindle and encrease this hope, and desire of this solemnization, and perfect coniunction with Christ, are especially foure: First the example, and *feruent desire of the creatures*, who albeit they be sin-lesse, yet because mans sinne hath corrupted them, and doth continually pervert and abuse them; they in their kinde *feruently* desire to bee freed from this *bondage*, and to bee *restored into the glorious libertie of Gods children*; much more wee that haue received the first fruites of the spirit must long, and looke for a farre more glorious estate. *Roman. 8. 19. 21. 22. 23.*

Secondly, the infinite miseries, troubles, persecutions of the world, and the vanitie, ticklish and fickle estate, and mortality of all things herein contained, must stirre vp our hearts desire, and expectation of full redemption, and

The Lambes Sponse.

and glorification, *Phil.* 3. 20. *Heb.* 13. 13. 2. *Cor.* 4. 8. 9. 17. *Collos.* 3. 1. 2. 3. to this purpose doth the triumphant Church in heauen, (in a generall sort) desire the end of the world, that the Lord may iudge, and *auenge their blood that was shed vpon the earth*, *Apoc.* 6. vers. 10.

3 A third reason, and that more principall, is that an end may bee put to all sinne, and wee may haue perfect victorie ouer it, yea, and treade downe Satan vnder our feete; for then we shall be deliuered frō all the relicks, stumps, rootes, and remainders of sinne. *1. Cor.* 15. 55. 56. *Rom.* 16. 20. *Apoc.* 3. 4. and 19. 8. Whereas in this mortalitie, wee daily, and euery moment, sinne against, and offend our GOD, breake all his commandements, and prouoke his anger, and pull downe many iudgements vpon vs. *Rom.* 7. 17. 18. 19. and 23. 24. *Gala.* 5. 17. yea all our obedience, and our best actions, are tainted with sinne, and so vnperfect, *Isa.* 63. *Tit.* 3. 5. *1. Cor.* 13. 10. 11,

Lastly

Lastly, the fruition and enioyment of Christ his glorious presence, and perfect fellowship, must be a forcible, and effectuell meanes to confirme our hope & enflame our desire, *Phil. 1. 23. Hebr. 11. 25. 27.* for here is the banquet that neuer endeth, the mariage that lasteth for euer, the triumph that is perpetuall, the absence and remouall of all euill, and the presence and possession of all good; but hercof wee must speake more at large in the third generall section.

Here, by this doctrine are condemned all *Sadduces, Atheists, Nullifidians, and Scorners* of Christs comming, who because they walke by *sense*, and not by *faith*, by reason, and not by Scripture, and follow their owne lusts, and will not bee ruled by the line of Gods word, deny, and deride the doctrine of the resurrection, Christs second comming, heauen, and hell, as *2. Pet. 3. 3. 4. 2. Tim. 2. 17. 18.*

Secondly, here are reprov'd, and conuinc'd all *Epicures, Libertines, loose-*

4

Use. 1.

Use. 2.

G

liners,

The Lambes Sponse,

liners, and all worldlings, and voluptuous persons, who albeit they in worde deny not any Article of faith, as the former did, and doe; yet they denie the power of all religion in their hearts, and so liue as though there were neither God nor diuell, heauen or hell, louing riches more then religion, and pleasures more then pietie.
2. *Timot. 3. 4 5.*

Vse. 3. Thirdly wee shall by obseruing and noting the measure & quantitie of our hope, and desire of Christs comming, &c. iudge of, and discern the quantitie of our faith; for these being necessary effects of faith, if they be great and liuely so is our faith, and if they bee weake or dead, so is our faith; for the tree is knowne by the fruites, and the cause by the vndoubted and proper effects of it; And thus much of preparation, and the principall parts of it.

Now we are to come to treat of the speciall opportunitie, and time when, both this generall, and particuler preparation

or the heaunnely Bride.

paration is to be made, & that is onely
the present time, and this present life,
whiles the *day*, the *light*, and the *truth*
lasteth, and while the meanes, and mi-
nistery of grace, reconciliation, and sal-
uation are offered, and continue, *Titus*
2. 10. *Gal.* 6. 10. *Ioh.* 9. 4. *Ioh.* 12. 35. 36.
2. *Cor.* 6. 1. before our hearts be harde-
ned with the long custome of sinne, and
so they become incurable, *Hebr.* 3. 13.
Acts. 28. 27. whilest Christ knocketh
at the doore of our hearts. 3. 20. before
the night commeth, *Iohn.* 9. 4. and the
doore bee shut, *Luke.* 13. 25. for in
the graue, in death, and hell, noe
praying of GOD, and no time of
repentance, and reconciliation, as
Isay. 38. *Luke.* 16. 24. 25. the *Bride*
must trimme her selfe in this life. *Apo.*
19 7.

Now must the *wedding garment* bee
prouided, *Matth.* 22. 11. this life is the
time of grace, for the ministerie of re-
conciliation is onely here. 2. *Cor.* 5. 18.
1. *Cor.* 15. 24. and 28. *Ephes.* 4. 11. 12.
13. for at the daye of iudgement

The Lambes Sponse,

it shall wholly cease. Lastly, Christ forgiveth sinnes (onely) in earth, *Luk. 5. 24.* and the Apostles, and so the ministers of the word in al ages succeeding them, *binde* and *loose, retaine*, and *remit* sinnes in earth, *Math. 16. 19. Iohn. 20. 23.* wherefore we must seeke the Lord *Whiles he may be found*, and in the sixe dayes of this life, provide vs of the *heauenly Manaa*, that wee may keepe with him an euerlasting Sabbath in the highest heauens.

Here is ouer-throwne that vile and damnable doctrine of the Popish purgatorie, who imagine, and teach that the soules of many are temporallye tormented in Purgatorie flames, and that they may bee eased and released of their torments, by the prayers and intercessions, and satisfactions of the liuing, and specially by the pardons of the beast, I meane not *Nebuchadnezzar* transformed for seauen yeares into a beast, but the Pope eternized for one; whereas first, this late coyned doctrine is iniurious and derogatorie to Christ
his

his all-sufficient satisfaction, who dyed
(onely) once to put away sinne, *Heb.*
9.26. Hebr.7.25. and in all places of
scripture, merite, satisfaction, and re-
demption, is onely ascribed to his
bloud, to his stripes, to his sufferings,
both in soule immediatly, and also in
body ioyntly and apart, &c. Secondly,
he that beleeueth is saued, and he that
beleueth not is condemned already,
viz. in the decree, and by the word of
God, *Iohn.3.8.* Thirdly, who-so-euer
repenteth not, and beleueth not, dy-
eth in his finnes, and so vndoubtedly
perisheth, *Iohn.8.21. Ezechi.18.24.*
Luke 13.3.5.

Vse. I.

Fourthly, the rich glutton making
intercession to *Abraham* in behalfe
of his true bretheren found no fauour,
but receiued a iust repulse & reproofe,
Luke.16.29.31.

Fiftly, *Dauid* whiles the child borne
in adultery liued, prayed for his life,
but as soone as it was dead, then hee
ceased praying, and fasting for it,
for hee knew it would not auayle.

The Lambes Spouse,

2. Sam^l 2. verse. 22. 23.

Lastly, the penitent theefe that suffered with Christ, and neuer had done good, vpon his serious repentance, and firme faith, albeit wrought miraculously at the last houre, had a promise made him to bee that same daye with CHRIST in Paradiſe, *Luke* 23. 43. which Saint Paul enterpreteth to be the third heauen, *2. Cor.* 12. 3. 4. beeing compared together. Now if any man had gone to purgatorie fire, and should there be further purged and prepared, no doubt he had beene one, *ſed hæc hætenus de queſtiſſima papiſtarum fabula.*

Uſe. 2. Secondly, ſeeing that there is no libertie, and peace of conſcience vntill men repent, *Prou.* 18. 14. and no actuall pardon, and that the time to repent, and prepare our ſelues, is onely this life, which is ſhort, momentary, & tranſitory, and wherein, the children dye as well as the ancient, yong-men as well as the olde, the ſtrong and luſtie, as ſoone, and as ſodenly, as the weake,

weake, it must learne, and schoole vs in no wise to deferre our repentance, and time of preparing our selues, but to begin betimes, and to hold on to the last breath.

For first we are bound, and commanded to serue God in spirit, and trueth, and that all the dayes of our life, *Luk. 1.74.75* ergo, we must not put and post of all to old age, not knowing whether we shall euer liue to it, or not. 1. Reason.

Secondly our iourney to heauen being long, the preparation great, and the time very short and vncertaine, we must bee wise, and redeeme it, and repent when we may. 2. Reason.

Thirdly, we must with *Salomon, Iosias, Timothy, Ioseph*, and others, serue God in the dayes of youth, and in the floure of our age, when our memory is most apt and firme, our vnderstanding most sharpe, our senses most liuely, & we may best lay the foundation of an holy and comfortable old age, thus are we commanded and exhorted, *Eccles. 12.1. Psal. 119.9. Psal. 78.6.7.* and it is

their greate commendation. *Tur.* 1. 4.
2. *Tim.* 1. 5. 2. *Epist. Ioh.* 4. 1. *Ioh.* 2. 12.
13, 14. Whereas otherwise they that
neglect, and omit to reconcile them-
selves vnto God in their best time, &
in the daies of their child-hood, and
youth, grow in time senceles, and bru-
tish, and hard hearted, and are iustly
forsaken of God in their old, and im-
potent age, that had no care, and con-
science to feare, obey, and serue him in
their youth.

Thirdly it is seldome, and rarely
seene, that men that haue liued all
their life, and spent all their golden
dayes (as they call them) in superstiti-
on, sinne, and vanity, should vndoubt-
edly turne vnto God in their old age.
It is more wonderous then vsuall, and
there are onely some examples of it in
Scriptures to keepe the aged from
dispaire, but they are very fewe and
rare, that we should not (as most doe)
presume to much of it.

Lastly of all ages, olde age (if it bee
not before rooted, and grounded in
fayth,

sayth, in loue, and in the practise of
Godlinesse) is of all ages the most vn-
apt, and vntoward, to performe these
duties, to begin, and lay the foundati-
on of repentance, and to make it ready
for Christ. Wee may in this case in
some sorte say, *(Can a man bee (new)
borne when he is old, can he enter into his
Mothers wombe againe, and bee borne,*
Iohn 3. 4. not being ignorant, and mis-
vnderstanding the doctrine of rege-
neration, as *Nicodemus*; but onely in
another sense affirming that time to
be the most vnfit. And there is suffi-
cient reason for it; for in olde age the
memory decayeth, the strength fay-
leth, the senses are infeeble and wast,
then are the euill daies of sorrow, and
labour, of payne, and aches, then *the
daies, and yeares approach, when men shal
say that they haue no pleasure in them.*
Ecclesi. 12. 1. 2. then sathan is most e-
gar, and busie, knowing right well,
that then he must loose all, or gaine all,
wherefore let vs with the wise *Vir-
gins* prepare our selues whiles wee
haue

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haue time, let vs walke in the light
whiles the light shineth, and seeke
the Lord whilst wee may finde him.
Isay 55.6.7. Which GOD grant. A
men.

The third Section.

*Then, they that were
ready &c.*

IN these wordes the solemnization,
and consumation of the mariage be-
twixt Christ, and the wise *Virgins*,
(or true Church) is containd, and it
doth deuide it selfe into foure partes,
viz. First *what this solemnization is.*
Secondly the *place where*; Thirdly, the
priviledges and prerogatives of it. Lastly,
the *use, and application of it.*

The *solemnization, or consummation*
of the mariage is the glorious, and
perfect state of the elect after the re-
surrection, when they in the highest
Heaues shall with their eyes behold
CHRIST, haue fellowshippe and
liue

liue with him, and raigne with him
for euermore, being perfectly conform-
able vnto him, and to his will, both
in body, and soule. *Phil.* 1. 23. *Mat.* 25.
34. 1. *Theff.* 4. 17. *Apo.* 7. 15. 17. 21. 2. 3.
4. *Iohn.* 17. 21. In this description two
points are to be explained and expou-
ded, first the dignity, and comfort of
this *communion*, and *coniunction* with
Christ in glory. Secōdly the *perfection*,
and *glorification* of the Bride, and Vir-
gin both in soule, and body.

First touching the coniunction, and
marriage, and the excellency of it, the
continuall sight, & company of Christ,
the Sonne of righteousnesse, and foun-
taine of all fellicite, shall minister per-
petuall, and vnspeakeable ioy, and
comfort to all Gods Saints, for they
shal no more walke by faith, (as in this
life) but by sight: they shall no more
darkely behold GOD in the glasse,
and ministry of the worde, or in
the spectacle of the creatures, but
see him face, to face, they shall
in the Imperiall, and Maiesticall
Court,

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3 Court, and Pallace of Heauen see
God, as he is. 1. *Iob.* 3, 2. 1. *Cor.* 13, 12
namely they shall so farre forth be-
hold Gods Maieſty, and the perfection
of his glory, as a finite creature, albe-
it glorified, is capable off; they shall
see him as hee is, but not how infinite
hee is. 1. *Timo.* 6. 16. And as for Christ
3 Iesus their redeemer, husband, and
head, they shall (as *Iob* speaketh,)
see him with these same, and no other
eyes, *Iob.* 19. 25. 26. They shall follow
him wheresoeuer hee goeth. *Apoc.*
14. 4. they shall see his face, and his
name shalbe in their forehead, *Apoc.*
3 22. 4. Finally the tabernacle of GOD
shalbe with them, and hee will dwell
with them, and they shalbe his people,
and GOD himselfe shalbe their GOD
with them, *Apoc.* 22. 3. Now if the
sight, salutation, and company of
man, and Wife, Father, and Children,
Kinsfolke, and acquaintance, friends
and welwillers, that are farre distant,
and haue beene long absent one from
another, bee so admirably gratefull
and

and so wonderfully delightfome, how much more defirable, maruelous, and vneftable will the continuall fight, and fruition of GOD the Father, Chrift the Sonne our redeemer, and the Holy Ghost our comforter bee vnto vs in the Parhamment, and Throne of Heauen? And if *Moyfes* that onely talked, and had conference with GOD in the Mount but fortie dayes, was fo glorious in his face, at his difcent, and returne, that the *Children of Ifraell* could not, or durft not behold it, how much more vnſpeakably Maiefticall, and glorious ſhall they bee that haue fellowſhip, (not as finners with GOD on earth for a fewe dayes) but as perfectly ſanctified in the Pallace of Heauen for euermore?

Herevnto in the ſecond place, I may well adioyne the mutuall, ioyfull, and vnutterable communion with all *Angells, Archangells, Patriarks, Prophets, Fathers, Apoſtles, Euangelists, Confefſors, Martirs*, and all the true *Saintes of GOD*, of all degrees

2. Cor. 12

Exo. 3. 4.

ver. 3. 5.

The Lambes Spouse,

1 grees for euermore , who , by how
2 many degrees, and in how many
3 properties , especially in knowledge,
in Holinesse, and loue , they excede,
and excell all mortall creatures : so
much more rare , and incredible
comfort shal they by their mutuall fel-
lowshippe , communicate one to ano-
ther . They shall not be ignorant one
of another, nor strange, and suspected
one to another, much lesse , false , and
hollow ; as in this worlde , partly by
reason of ignorance , partly by reason
of hypocrisie , and partly by reason of
humane infirmities, it commeth often-
times to passe, but they shalbe all one,
in will, and consent, liuing, and louing
together in perfect harmony of con-
corde, and charity.

Vse. The consideration hereof must
cause vs to shun, decline, and abhor ill,
and contagious company , (what in vs
lyeth) and to haue our hearts , and
mindes inflamed , and possessed with
a longing desire to bee dissolued , in
the time appointed , and to enioy the
most

most blessed fellowshippe of GOD, of the Lambe, and of all the Saints, and Angels in glory for euermore.

The second partickle to bee made lightsome, and vnfolded is, *the perfection*, of the *glorified* soule, and the body.

Touching the soules iust and perfect men, they now after their dissolution from the body, are replenished with infinite ioye, and triumph in the *Heauenly Ierusalem*. Luke. 16. 25. *Hebre.* 12. 22, 23. *Math.* 25. 21, 23. but their ioye shalbe much more encreased, when the soules shalbe reunited to their bodies, *Phil.* 3. 20. and when the whole number of GODS elect Saints are accomplished, and come in, *Apoc.* 6. 10, 11. Heere they shall in Quires, and companies, mutually, and eternally magnifie, and praise the Lord (as afterwards I will more fully shew (when I come to speake of the rest of their prerogatiues.

Secondly in the minde, & vnderstanding their shalbe no error, ignorance, dulnes, but cleere iudgemēt & perfect wisdome,

wisedome, 1. Cor. 13. 12. for wee shall be in perfect light, and the wisdom of GOD shall manifest it selfe vnto vs : secondly in the will and affections, there shall bee no extasie or distemper, but perfect righteousnesse, integritie, perfect loue of God, and his saints, and Angels, and absolute conformity to Gods will. Lastly the body it shall be a bright, glorious, beautifull, strong, nimble, perfect, and incorrupt instrument, habitation, and receptacle of the glorified soule. It shall be so bright and glorious, that it shall shine forth as the sunne, and shall send forth beames of light, *Math. 13. 43.* It shall rise a glorious bodie, 1. Cor. 15. 43. It shall bee like to Christ his body, *ergo*, no doubt most glorious, *Phil. 3. 20.* Some glimpse, taste, and representation hereof, wee haue in the transfiguration of Christ, whose garment was white and glistered, *Luke. 9. 29.* it was very white as snowe, so white as no Fuller can make upon the earth, *Marke. 9. 3.* In *Moses* and *Elias* that appeared to our Saviour in

in glory, Luke 9. 31. and in the sundry
and glorious apparitions of Angels in
the old, and in the beginning of the
new Testament. It shall bee a *strong*
body, for it shall rise againe in power,
and not in weakenesse, as 1. *Cor.* 15. 43.
It shall be a *nimble body*, as well able
by the proper forme of it, to ascend, as
to descend, as may be collected out of
1. *Thes* 4. 17. *Math.* 22. 30. *Phil.* 3. 20.
compared together; It shall bee a
beautifull and goodly body, because
it is and shall be a *vessell of honour*, as
Rom 9. 33. Lastly, it shall bee perfect,
and incorrupt, because as there is no
fault, defect and deformitie in it, so it
shall be a *spirituall body*, 1. *Cor.* 15. 44.
spirituall, not because the substance
shall bee changed, for glorification
taketh nor away the truth, and di-
mensions of a naturall body, but be-
cause it needeth none of these out-
ward and earthly supplies, and helps
of meate, drinke, apparell, sleepe, rest,
marriage, Physick, light, &c. for *Christ*
shall bee in steed of all these unto it, and

H

supply.

supply all. 1. Cor. 15.

Vse. 1. The first vse that ariseth from the consideration and meditation of the body and soule ioyntly glorified is, a notable comfort for Gods children, that for the time present, liue obscurely, and in great contempt, in no regarde and reputation, traduced and troubled in euery place, for they shall see the Lord, & haue immediate fellowship with him, and shall shine as the sunne in a cleare skie.

Vse. 2. In any bodily defect, weaknesse, sicknesse, ache, paine, vlcers, deformitie, lamenesse, and maimednesse, we are not to be discontent, and offended, but endure them patiently; For first they are but fatherly corrections, and trials, *Heb. 12. 7.* and 8. Secondly they are but temporary. Thirdly, the dearest and holiest of Gods children, are as well subiect to them, and beare their portion in them as much as any, yea much more then other, *Psal. 73. vers 5. & 15.* Lastly, they shall be taken all away, and eternall glory, and perfection.

Reason

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3

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or the heavenly Bride.

fection shall succeed in their place.
*And thus much of the explanation,
and description of the marriage:
what it is.*

The fourth Section.

THe *priviledges and prerogatives* of this marriage, remaine to bee considered, and they are principally foure: first a perpetuall and solemne sabboth, which the saints of God shall inuiolably obserue in singing the new song of their redemption, *Apoc. 14. 3.* they with one voyce and heart shall singe, and acknowledge that Christ hath redeemed them to God by his blood out of euery kindred, and tongue, and people, and nation, *Apoc. 5. 9.* and hath made them vnto their God, Kings, and Priests, and in the 7. chap. 10. 11. 12. they shall sound forth this *doxology*, or thanksgiving: and they cried saying, *salvation commeth of our God that sitteth vpon the throne, and the lambe, and they shall fall before the throne on their faces,*

The Lambes Spouse,

and worship God saying, Amen, praise, and glory, and wisdom, and thanks, and honour, and power, and might, be unto our God for euermore, Amen. Finally their voice shalbe like the voice of great waters and as the voyce of strong thunder, saying halleluia, our Lord G O D all mighty hath raigned, Apoc. 19. 6. more-heare of ~~me~~ may read, Isai. 66. 2 2. Apo. 21. 3. Apoc. 11. 17. but this Sabbath shalbe without peculier Priest, for all shalbe priests vnto God, it shalbe without Temple, or Ceremonies, for God, and the Lambe are the Temple of it, and shall supply these occasions.

Wherefore seeing that there is an eternall rest in Heauen, and that our Sabbath, which according to Christ his institution, the *Apostles* practise, & the custome of the vniuersal Church, we keepe the first day of the weeke in memory, and honour of Christs resurrection, is a tipe, and representation of it, it must reach vs to obserue it, both incorruptly touching the out-ward forme, and spiritually touching the

to hold

of

way
by
heartly

the inward disposition of our mindes,
and hearts, or els we shall neuer keepe
it in heauen, for God will neuer ho-
nour vs in Heauen Luke. 9. 26. vnles-
we honour him in earth, and neuer
perfect vs in heauen, vnlesse by the
workes of sanctification wee begin it
heare, Apoc. 20. 6. 7.

The second priuiledge, and prero-
gative is the actuall, and eternall in-
heritance, and possessing of the new heauen
and the new earth, part of the dowry, &
ioynter of the Saints. 1. Pet. 1. 4. Apo. 5.
10. 2. Pet. 3. 13. Rom. 8. 21. 22. Math. 5.
Now whether they shall sometimes
by locall motion, and bodily presence,
(albeit some new, and learned writers
out of the. Apoc. 5. 10. and Apo. 21. 8.
2. Pet. 3. 13. before named, and from
the nature of a glorified body that can
both, ascend, and discend at his plea-
sure, doe collect, and would conclud it)
or which is more probable, and likely
by vision, and heauenly contemplation,
and noe absurdite, for if Saint Steuen
being on earth and hauing noe doubt

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his eyes, for the present clarified,
looked vp into *Heauen*, and saw *Christ*
sitting on the right hand of God. Act. 7.
ver. 56. why may not a glorified body
by his glorified eyes, and the aire, and
skye, being also purified looke downe
from *Heauen*, and contemplate the
Earth &c. But because this poynt is
difficult, and the knowledg of it, is ra-
ther coniecturall then certaine, wee
must bee content to bee ignorant of it,
vntill the day, when all secrets shalbe
made manifest; and let vs in the meane
time make some vse of the point as
most may concerne vs; Here is matter
of consolatiō for poore Christians, that
either neuer actually possessed any
worldly goods, lands, or liuings, as
Lazarus, and others, or haue beene
with the religious Iebrewes, by the
enimies of the truth dispoiled, and
deprived of them, Heb. 10. 34. or els by
the *men of the earth*, whose portion is
(as it is to be feared) in most, or ma-
ny of them (only) in this life, and that
enclose, and hedge in, al to themselves
and,

and their proper vses , vnmercifully turning men out of home, house , and liuing ; well let them possesse, their soules in patience, and in faith , and hope , apprehend and waite for it, for they shall one day inherite the new Heauen , and the new Earth, they shall haue roome enough , and larg demaines when their enemies repining at it , shall remaine foreuer excluded , and excommunicated from them, and it.

The third preuiledge is that the Godly then compleatly , and perfectly, and ~~uere~~ ^{uere} ~~uere~~ ^{uere} shalbe all kings, preists , Prophets, Apoc. 5. 10. and so partake of Christ his dignity, and offices, As Kings they shall raigne with Christ, and triumph ouer Satan, and all the wicked, yea , and treade them vnder their feete Rom 6. 20. Mal. 4. 3. As Preists they shall eternally praise God, and the Lambe for the redemption of his people, &c. and perfectly obey his will Apoc. 22. 3.

And as *Prophets* they shal (as far forth

Kings
3 shing

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The Lambes Spouse,

as is possible for a finite, and circumscribable creature) knowe GOD, and see him, and exquisitely vnderstand all things that shall concerne their felicitie. 1. *Ioh.* 3. 3. 2. *Cor.* 12.

1 *Vse.* Wherefore if euer wee looke, and hope to be *Kings, Priests, and Prophets* in Heauen, let vs as *spiritually*, so conscionably practise these offices in earth: for the practise of them in this life, and in the life to come differ not

in essence
as substance

in essence, and substance, but onely in place, and degrees, let vs then as *Kings* rule, and raigne ouer our affections, and desires, and gouerne our families (like so many little Churches) in the feare of GOD. Let vs as *Priests* consecrate our selues, Toulles, and bodies to Christ, and his worship, and seruice, and pray continually to GOD in behalfe of our selues; and our domestiques. Lastly, let vs as *Prophets*, labour to bee rich in the knowledge, and vnderstanding of Gods will, and so (to our vtmost power, and skill) impart, it (as occasion, and our calling

shall

shall require) vnto others, especially to
those of our owne family. *Gen. 18, ver.*
17. 18. The fourth priuiledge of the
Saints in glory is their *glorious, and*
perpetuall triumph, and perfect victory o-
uer sinne, death, hell, satan, and his an-
gels, and all the reprobate whatsoeuer.
Sinne, and death, and hell shalbe a
bolished, and cease foreuer. *1. Cor.*
15. 55. 56. 57. & in respect of the God-
ly bee destroyed, as *Apoc. 20. 14.* Anti-
christ, and his members shall no more
assaulte, and persecute vs, for the
beast, and the false Prophet shall be cast
aline into the lake of fire burning
with brimstone, *Apoc. 19. 20.* and all
the members, and worshippers of the
beast shall drinke of the pure wrath,
and bee tormented in fire, and brim-
stone before the Holy Angels, and be-
fore the Lambe. *Apoc. 14. 10, 11.*
they shall goe forth, and looke vpon
the *Curcases of the men that haue trans-*
gressed, *Isa. 66. 24.* Finally the Saints
shall treade downe sathan, and all
their enemies vnder their feete,

Rom.

4
Death is the
last thing
that shall
be destroyed

The Lambes Spouse.

Rom. 16. 20. and shall stand before the Throne, and before the Lambe clothed with long white robes, (*viz.* of purity, and inocency,) and hauing palmes, (in signification of victory) in their hands. *Apo. 7. 9.*

Vse. Wherefore the due consideration of this last prerogatiue, as also of the former must kindle, and worke in vs, an earnest, and continuall expectation, and longing after our full, and finall redemption, and perfect glorification. The dutifull wife should not so long, and Tooke for the returne of her husband, farre, and long time absent, the husband-man so hope, and waite for the harvest; the Mariner the haven, the wayfaring-man, his iorneyes ende, the woman in trauell her deliuerance, the Captiue his liberty, as wee should wish, and waite for, pray for, and expect the time of the marriage, and our consumation.

Vse. If wee would bee perfect conquerers, and raigne, and triumph with Christ

Christ in Heaven, we must in earth take
his part against the mighty. *Judg. 5.*
23. We must vnder the conduct of our
generall Christ Iesus our Heauenly
Michael, as his Angels, and souldiers,
fight against the dragon, and his An-
gells, and wee shall *ouercome by the*
bloud of the Lambe, and by the worde
of his testimony, and by not losing our
liues vnto death. *Apoc. 12. 7. 11.* Fi-
nally wee must put on the whole ar-
mour of GOD; sayth, hope, consci-
ence, confession, and profession of the truth,
righteousnesse, and the sworde of the
Spirit which is the worde of GOD,
Ephesi. 6. 13. And wee must pray con-
stantly with all manner of prayer, and
supplications in the Spirit for our
selues, and for all Saints. &c. And
by the right vse, and continuall hand-
ling of these, wee shall crucifie the
flesh with the affectons, and lustes
thereof. *Gallathians. 5. 24.* wee shal-
be able to resist in the euill day, and
hauiug finished all things to stand
fast, and wee shall ouercome sathan,
and

The Lambes Spouse.

and all his batteries, and temptations ;
and then after all our fight, contention
and victory ended, wee shall in the life
to come, *eate of the tree of life, which
is in the midst of the Paradise of GOD,*
Apoc. 2. 17. we shall eate of the hidden
Manna, Apoc. 2. 17. we shall haue
power ouer nations, vers. 26. we shall
bee cloathed with white araye, and our
name neuer put out of the Booke of life,
Chap. 3 5. we shall be pillars in Gods
house, and goe out no more, 16. 12. And
to conclude, we shall sit with Christ in
his Throne, euen as he sitteth with his
Father in his throne, Apoc. 3. 21. which
God at length fulfill, and accomplish
in vs, for his most deerely beloued
sonnes sake, Iesus Christ our onely,
and all-sufficient redeemer, and medi-
ator, Amen.

NOW we are briefly to consider the
place where this marriage shalbe
solemnized, and all this glory, ioy, and
priuileges eternally possessed, & com-
municated vnto vs. The place therefore
is

is the highest heauens , the throne of
G O D, and the Lambe, the heavenly
Hierusalem, the Cittie of the living
God, Paradise, the seates, and habita-
tions of the saints, & Angels, the wed-
ding chamber : and finally, the new
heauen & the new earth. This blessed
heauen is a place in respect of substance
subiect to no change, and corruption,
in respect of quantity, and extent farre
exceeding other places, and of suffici-
ent capacitie to receiue all the elect of
God ; in respect of qualities, it is of all
places most bright, most glorious, most
pleasant: finally it is such a place wher-
in no euill can be feared, and no good
can be wanting, and in which G O D
doth offer himselfe to bee seene of
men and Angels face to face ; and the
humanitie of CHRIST more glo-
rious then the Sunne, shall bee seene,
and bee beheld with vs, euen with
our bodily eyes. *Apoc. 21.* the whole
Chapter, and Chapter 22 from the
first verse to the sixt verse, *Hebrew. 11.*
Iohn. 14.

The

The Lambes Spouse.

Wherefore far be it from vs; that vainly looking for a visible Church heere without all spot, or wrinkle in order, and maner, and seeing, and finding it not, proudly, vnthankfully, rashly, and without cause to deuide, and seperate our selues (as is the maner of Schismatickes) frō the Church of God, which notwithstanding al other defects, whether in doctrine that is not fundamental or policy. yet firmly and purely retaineth the scūd Preaching of Apostolicall doctrine, pure inuocation of Gods name in Christ, and right vse of the two Sacraments, Baptisme, and the Lords supper, for these notes are essentiall, substantiall, and of the life of the Church, other things are outward, accidentall, and circumstantial, and rather of the comelineesse, well beeing, and ornament, then, of the simple necessity, and essence of the Church, yet it were to be much wished that the defects were supplied, abuses remoued, & corruptions taken away, but it must bee done by thē who haue law-

lawfull authority : & in order without tumult, and rashnes, and repugnance, cause, and sound ground. In the meane time, it is the dutie of priuate persons to take the benefit of the word, and sacraments with thankesgiuing, least God for their vnthakefulnes in time take it away, and to pray for the amendment of that which is amisse, and patiently expecting it, in the *interim* to walke in their seuerall callings with diligence, and conscience.

Use. 2. Seeing all blisse, felicitie, and euer-during happinesse is onely in heauen, and not in earth, wee must not rest in these temporall and transitorie things of honour, wealth, preferment, beauty, buildings, credit pleasure, delights, recreations, outward peace, and prosperitie, neither must wee thinke that true felicitie and happinesse consisteth herein; for first all these are vncertaine, and transitorie, as the grasse, vapor, flower, shaddow, they are like *Ionas* his gourde of one dayes continuance, and are like Reeds,

or

The Lambes Spouse.

or rotten potts sayling, and causing them to fall that leane vpon them.

Secondly they are rather (by reason of our corrupt nature) inares, baits, and traps to deceiue, and hurt vs (as infinite, examples euince) the simply meanes, and instruments of our felicity, and saluation.

Thirdly they cannot saue our soules, and make vs blessed before G O D, as *Solomon* acknowledged when hee called them all vanity of vanities, but this worke is proper onely to grace, and G O D S speciall mercy in Christ.

Fourthly, they are no especiall, and proper endowments of Gods Church, and Children, (though sometimes they in good sort enioy them, and pertake of them) for the wicked commonly possesse them in farre greater measure then the Godly who are rather rich in minde, and in grace; then in these externall, and perishable profits, honours, and pleasures. Wherefore wee must e'leuate our hearts, and mindes farre aboue these earthly, and momen-

momentary things, and seeke the things aboue; wee must get vs vp into the mountaine of deuine contemplation, and by the eyes of true sayth, behold, and view our Country the Heauenly *Canaan*: we haue no abiding Citie here, wherefore we must seeke one to come hauing a *foundation*, whose *bin'der, and maker is G O D*. And as for these worldly, and outward things wee must onely vse them so farre forth as they are lawfull, and are helpes vnto vs for the furthering of our Iorney, & the aduancement of Godlinesse, and no otherwise; for els it is better that they should perishe then wee; and it is farre better that wee should alienate, and withdrawe our mindes, and affections from them, then that they should seperate vs from GOD (as they doe the most) and deprive vs of the kingdome of Heauen; and in this case if they were as deere, and necessary vnto vs, as our eyes, handes, feete, yea Fathers, and Mothers, yet

Heb. II.
verse.

The Lambes Sponse,

we must cut them off, and hate them.

*And thus much touching
the place.*

The fourth and the last branche, is the manifold vies and applications of this doctrine of the heavenly marriage; first by consideration hereof, we must be stirred vp, and doe our vtmost endeuour to mortifie, and ouercome all worldly desires, and earthly pleasures; for otherwise we cannot addict and wedde our selues to these, and withall truely prepare our selues for the coming of *Christ*: for touching riches, and worldly cares, there is such an antipathy, an opposition betweene them and grace, that the one cannot consist without the other: for as the eye cannot at one instant, beholde heauen and earth, euen so a man cannot serue *GOD* and the world together, they are so aduerse and contrarie; And as those places where gold and siluer growe, are in all other respects most barraine, and fruitlesse,
so

ſo where the loue of money, riches, and the world doe beare ſwaye, and preuaile, there true zeale, and ſincere godlineſſe can neuer bee found; and as touching pleaſures, they are the matter, and ſewell of euill deſires, they are honey mixt with poyſon, and they are as Haw-thornes, and bryers, which albeit ſome-times they beare goodly leaues, and flowers; yet if a man gripe them hard, they will pricke and wound him; wherefore it ſtandeth vs vpon to be wary of them, and when wee vſe them, to vſe them charily and moderately.

Uſe. 2. Secondly, wee muſt learne hence to bee forward, and conſtant in well-doing, and ſtill to repaire our ruines, and prepare our ſelues vntill the laſt breath; for hee onely that continueth (in godlineſſe, and patience) to the end, hee ſhall bee ſaued, hee that is found watching and wakefull at his maiſters comming, ſhall be bleſſed, *Luk. 12. 36. 37.* and he

The Lambes Sponse,

that fainteth not in welldoing shall in due time reape Math. 24. 13. Luke. 12. 38. Gal. 6. 9. Otherwise we, if we saile neuer so prosperously, and sinke at the Hauen mouth; if we trauell directly to Heaven, and turne backe almost at our iorneyes end; if wee doe God good and faithfull seruice in our youth, and afterwards proue faithles, and perfidious in our elder yeares; and finally if we begin in the spirit, and end in the flesh all our former endeouours, labours, and sufferings are to noe purpose, *all our righteousnesses shall be forgotten, and we shall die in the sinnes and transgressions that we haue committed,* Eze. 18. 24. Wherefore if the hope of Ransoming worke patience in the captiue, assurance of liberty, and freedom constant labour, and faithfulness in the prentise, and seruant; and expectation of victory, and spoile, constant resolution, and valowrous courage in the souldier: why should not much more the certaine, and vndoubted hope, and assurance of this happines, and

and eternall coniunction with Christ make, & moue vs to be constant, & vn-mouecable in all duty of piety, charity, & iustice, knowing that our workes are not in vaine in the Lord 1. Cor. 15. 58.

Vse 3. Thirdly the assured expectation of this Heauenly, and glorious vnion, must teach vs with the patriarks, Prophets, Apostles, Martirs, Confessors and with all the Saints of God both of former, and also of later time to endure and vnder goe all sicknesses, trials, afflictions, losses, contempts, and persecutions ioyfully, and patiently, Heb. 11. 25. 2. Cor. 4. 16. 17. 18. and Heb. 11. 8. 9. For first they are but momentary, and neuer beyond the date, and terme of this life, secondly Christs yoake is easie and his burthen light, Mat. 11. 31. & he wil lay vpon his no greater burden, then he will make them able to beare. 1. Cor. 10. 13. But will giue *exorsu* id est an issue, and euasion with the temptation. Lastly GOD will recompence, and reward these temporary, and transitory euills, and sufferings

rings with an infinite waight of glory
in all his Saints, 2. *Cor.* 4. 17. 18.

Vse. Fourthly the vse of this doctrine
serueth notably to mollifie, and miti-
gate the sorrowes of death, and all the
paines, and pangs of it, for the stinge
of it, (*viz.* eternall condemnation, is
taken away. 1. *Cor.* 15. ver. 55. 56. Se-
condly it is not a plague vnto vs, but
onely a temporary correction, nay a
narrow wicket, or gate to intromit,
and send vs forthwith into the posses-
sion of eternall life. *Apoc.* 14. 13. for if
wee bee loosed then we goe straitly to
the Lord. *Phil.* 1. 23. if wee remoue
hence wee dwell with the Lord, & are
married vnto him. 2. *Cor.* 5. 8. and (to
end the poynt) wee rest from all the
labours of this life; and our workes
(First the rewarde of them in mercy,
and fauour) follow, and attend vpon vs
as an honourable guard. *Apoc.* 14. 13.
Wherefore let vs not feare death & dā-
nation, but let vs arme our selues with
faith, & hope, & let vs often, & seriously
meditate vpon the life to come, & the
glory

glory of it, and wee shall (when the time is come) be willing to die, & die with much comfort, and assurance.

Lastly (amongst many other vses) wee must not mourne vnmeasurably for our friends, and kinsfolkes, or any other that liue, and die in the Lord, for they are with God, & in perfect blisse. And as any man will rather reioyce, then sorrow, if his sonne, daughter, friend, kinsman bee happely, worshipfully, honourably, preferred in marriage, albeit hee is otherwise to want their ordinary company, and presence, so should wee rather reioyce that they now are persited, and most honourably, and gloriously wedded to Iesus Christ, their King, and head, then mourne as they that haue no hope.

It is indeede lawfull, and fit to mourne, for nature, and religion warranteth it, but it must bee in measure, and for our sinnes that haue depriued vs of them, & for that the Church seeleth and findeth the losse of them,

The Lambes Sponse,

then for any priuate and carnall respect, and herein notwithstanding wee must submit our wills to Gods will, and rather labour to immitate their excellent and manifold vertues, then to lament immoderately, or ouer-long for their departure; but alas the world knoweth not, nor acknowledgeth good, and godly men. *The righteous, and mercifull men,* (as wee haue had lamentable experience within these few yeares) of all rancks and callings, dye, they are taken away from the euill, and rest in peace, and no man considereth it in heart, or understandeth it. *Iſa. 57. 1.* and therefore because the world maketh no more account of them, and is not worthy of them, GOD most iustly depriueth them of their presence and comfort.

*And thus much of the solemnization,
and the priuiledges and
uses of it.*

The

The fourth part of the
deuision.

And the gate was shut.

NOW wee are come to speake and
treate of the last branche, and part
of the distribution, namely the contra-
ry euent. in respect of the foolish Vir-
gins; for they hauing onely common
graces, and a temporall faith, which
failes in time of necessitie, and temp-
tation, and seeking for supply when
the time was past, were by the Bride-
groom *Christ* repelled, and put by
from entring into the wedding cham-
ber, and kingdome of heauen. In the
vnfolding and explication whereof,
diuerse particulers are to bee discus-
sed; As first, *who shutteth the gate.*
Secondly, *when it is shut*; Thirdly,
who are shut out: Fourthly, *the condi-*
tion, and miserable estate of them thus
excluded. Lastly, *the generall applicati-*
on and vse of the doctrine.

The Lambes Spouse,

The person that excludeth them, that indeed first excluded him, because they did not, nor would not receiue him into their heart, is Christ, the bridegroom, the Sonne of God, and the iudge of the world: he is the porter by whom, and through faith in whom all the beleeuers enter in, and finde pasture, *Iohn. 10. 9.* hee is the Prince of shepherds, as ἀρχιποιμαίνων and the Bishop of our soules, that properly, and by his owne power, bindeth and looseth, retaineth, and remitteth. For that which his Ministers doe subordinately, and ministerially, that doth hee absolutely and as cause and principall. *Iohn. 20. 22. 23. Math. 16. 19.* hee alone hath the Keye of *Dauid* which openeth, and no man shutteth, and shutteth, and no man openeth, so that hee hath right power, and authoritie, to receiue in, or put out whome hee will, *Apoc. 3. 7.* they that kisse him, beleeue in and obey him, shall bee saued and glorified, *Psalme. 2. 12. Marke. 16. 16.*
Hebr.

*Hebr. 5. 9. and they that sinne against him, hurt their owne soule, they that hate him loue death, Prou. 8. 35. they that will not haue him to raigne ouer them, are his enemies, and shalbe slaine before his face, Luke. 19. verse. 27. and they that eyther by open persecuti-
on: or else by infidelitie, and by contempt, scorne, or impenitencie fall on this stone shall bee broken, and on whom soeuer of them it shall fall, it will grinde him to powder. Luke. 21 44.*

The vie of this doctrine is two-fold,
First it condemneth and ouer-throw-
eth the vsurped, false, and forged au-
thoritie of the Romish Antichrist,
who will needes bee Christs Vicar
generall on earth, and blasphemouslie
assumeth vnto himselfe *the Keyes of
Heauen and Hell*, as though it were in
his power to saue, pardon, or to re-
taine, and condemne whome hee
would: whereas first hee cannot bee
Christs vicar, for Christ in the spiritu-
all regiment, and gouernment of the
Church,

*not he
but he*

Church, is with it to the ende of the world, *Math.* 18. ver. 19. 20. and is present by his power, and *deitie* in euery place, *Math.* 28. 19. 20. and therefore needeth no substitute to supplie his Roome. Secondly, the holy Ghost is Christs depuy, and vicegerent, for hee is in euery place, and enlighteneth, guideth, sanctifieth, and gouerneth the Church, and so neither doth, nor can the man of *Rome*, saue himselfe from death, diseases, much lesse, from the bottomlesse pit, *Ad. 1. 25.* from whence hee came, and whether hee must needs goe (with all our consents) as *udas* to his place.

Thirdly in respect of order, and publicke administration the Christian Magistrate may with much better right, and equity bee called the Vicar of CHRIST in gouerning the people according to the worde of GOD. And in this sense, *Eleutherius* Bishoppe of *Rome* writing to *Lucius* King of the *Brittaines* calleth him

him Christs Vicar : for by Christ
Kings raigne , and Princes decree ius-
tice . And as for the Authoritie of
binding , and loosing , the Ministers
of the true Church , (wherein the
Pope hath no more right , then the
Pirate in the true ownershippe) haue
onely a Ministery of reconciliation
and a ministry of binding , and loo-
sing , but the inwarde operation,
and working of the Holie Ghost in
the heart , is Principall , and belong-
eth to CHRIST IESVS alone.
Luke. 24. 45. Act. 16. 14. So in
censuring , admonishing , suspending ,
excommunicating , exhorting , threat-
ning , and in all other Ecclesiasticall
Offices CHRIST hath no depu-
tie , but onely instruments that doe
witness , and testifie his will accor-
ding to the rule of Scriptures , but
the whole entire action is personall,
and proper to him alone , and vtter-
ly ouerthroweth , the feigned , and
countersaite supremacie of the *Romish*
Pirate,

Pro. 8. ver.
15. and 16.

Pirate, and Prelate.

3.

Use. If wee would not haue Christ at the day of iudgement to disclaime, and exclude vs as hee did the foolish Virgins, wee must not by infidelitie, and impenitencie debarre him out of our hearts, but by a liuely fayth let, and receiue him into them, and entertaine, and feast him with loue, reuerence, amendment of life, obedience, and the like graces of the Spirit; for CHRIST dwelleth in our hearts, if we beleetue, *he knocketh at our hearts* often by his worde, by his Spirit, by his mercies, and by his iudgements, and if wee assent vnto him, and by fayth admit into the *Chamber of our hearts*, he will dwell with vs, yea dine, and suppe with vs, and supply all our wants. *Apoc. 3. 20.*

Apoc. 3. 16.

Wherefore let vs not (as the Church in the *Canticles*) suffer CHRIST our beloued to remaine without, *having his head full of dewe, and his lockes with the drops of the night,* because

because forthwith wee would not arise, and dresse vs, nor defile our feete. *Cantickels* 5. 2. and 3. or put our selues to any payne, or trouble, but let vs let open vnto him by yeelding vnto the truth, and by beeing amended by his admonitions, so shall wee bee CHRIST IESVS his possession, his peculier people, and a temple for him, and his Spirit to dwell in; otherwise if wee suffer any one sinne, whether of Idolatrie or of infidelitie, or of worldlinesse, or of filtie liuing, or of grosse ignorance, or any raigning, and dominering sinne that is vnfelt, and vnresisted, to sway vs, and tyrannize ouer vs, wee driue, and bannish IESVS CHRIST not so much out of our coastes, as the Gergesites did. *Matthew.* 12. 45. as out of the Castle, and pallace of our heartes, and admit sathan our deadly enemy in his *Roome, and* *steade.*

Thus

Thus much of the first part, namey the person who shutteth.

2

The second branch, is the time when the gate is shut, *viz.* when all meanes, and occasions of coming vnto saluation are taken away. and when the time of grace, repentance, and reconciliation is past, which is, when this life is ended, *Luke. 16. 23. 24. 25. 26. 28. 29.* For the rich glutton in hell, desiring and seeking vnto *Abraham*, that *hee would send Lazarus*, whom hee had neglected and contemned, to yeelde him the least comfort, hee could not obtaine it, and when he desired that *Lazarus might bee sent to his fathers house*, to aduise and warne his *fine brethren* that *they should not come into that place of torment*, hee speedeth not in his preposterous and vnlawfull suite, but his brethren are referred, and remitted vnto the interpreters of *Moses* and the Prophets. Againe, the dead do not praise the Lord, neither doth the dust giue thanks vnto him,

or

or declare his trueth, *Isay. 38. 18.* Secondly, at the day of the Lord (for as death leaueth men , whether penitent , or impenitent, so the last iudgement findeth, and iudgeth them , and no otherwise) it is no time of reconciliation, and of obtaining mercy , as the example of the five foolish Virgins , and of those that *Luke. 13. 25.* cryed, Lord , open vnto vs , when the doore was shut, and could not be admitted, and intromitted, doth plainly proue, and demonstrate.

The reason hereof is , because the Lord in his mercie and grace, doth in this life, to those especially that be in, and of the visible chutch offer , and tender the meanes of faith , repentance, grace, mercy , and forgiuenesse of all their sinnes , by the holy ministry of the worde, and Sacraments, as *2. Cor. 6. 2. Titus. 2, 10. 11. 12. Iohn 12. 35. Iohn 4. 9. Isay. 55. 6 7. Gala. 6. 10. Prouer. 1. 24. 25. 26.* and because the wicked are temporizers, eyther vtterlye and totally dispise, and

The Lambes Spouse,

*making
the first
fruit
of
the
harvest*

contemne it, as *Luke 14. 18. 19. 20.* or
else they come onely in shew, and
content themselues with a naked pro-
fession, and some outward reformati-
on, wanting the hand, and firme grap-
ple of true faith, that firmeth, apprehendeth, claspeth, and applyeth Christ
to their eternall saluation, *Hebr. 4. 2.*
and also destitute of inward reformati-
on and holinesse, comming (I say)
without the wedding garment of
faith, and sanctification, they are found
detected by Christ, convinced of hy-
pocrisie, bound hand and foote, and
cast into utter darkenesse, where is wee-
ping and gnashing of teeth, *Math. 22.*
11. 12. 13.

Vse. The vse hereof is first to
shew the vilenesse, and vanitie of the
doctrine of Popish purgatory (where-
of I spake at large before (and there-
fore a word now shall suffice) it is a
vile doctrine, because it detracteth
from, yea and maketh frustrate the
all-

all-sufficient death, and purgation of Iesus Christ. *Hebrew. 7. 25.* It is vaine and false, for as there are but two sorts of persons, elect, or reprobate, Sheepe, or Goates, good or euill, and as men dye eyther in the estate of grace (as all the elect doe) or else in the estate of damnation (as doe all the reprobate and impenitent) so are there but two places in the scriptures appointed for them, after this life, viz. heauen, and hell, therefore no purgatory, or third place, *Iohn. 5. 29. Apoc. 14. 13.* wherefore seeing there is no such purgatorie after this life, nor no meanes left to relieue, or release them: therefore all prayer of the liuing for the dead, is simplye vnlawfull, for first it is against the rule of faith, *videlicet.* the worde of GOD, and therefore must of necessitie be sinne.

Secondlie, it is against the rule of charitie, that should alwayes iudge the best of the dead, and not perswade

The Lambes Spouse,

themselues the dead, are in torments where-of they haue noe certaine ground, or knowledge.

Vse. The second, and last vse is to teach vs not to stay for companions in the way to eternall life, Iohn. 13. 24. for so wee may perish together, nor to deferre, or put of our conuersion from day to day Math. 24. 48. 49. 50. 51. least either by death, or the last iudgement we be suddenly surpris'd, and ouertaken, and accordingly iudged, and condemned, 1. The. 5. 2.

Thus much of the time.

3

The third branch, and member of the diuision, is the persons, and parties that are shut out: viz. the foolish virgins, *id est*, those that did not prouide for the time to come, because they did carelessly please them-selues in their wants, and so passed by the time of mutuall communication and they contemned the helps that were offered vnto them, and therefore they are deseruedly derided for their folly,

folly, and doe suffer the Iust punishment of their negligence, and brutishnes.

Hence wee learne that it sufficeth not to carry onely the shining lamps of externall profession, to haue a sight, or tast of Gods mercies (without sound feeling of them, and nourishment by them) Hebr. 6. 4. Mat. 13. 20. or to haue onely an externall holines amongst men, as these foolish Virgins (noe doubt) had, for if a man haue noe more then this, hee cannot goe beyond a reprobate in Christianity, and all these temporall, and common graces will faile a man in the time of temptation, in the day of death, and at the Last iudgement as Hebr. 6. 4. 1. Iohn. 2. 19. But true sayth whereby wee are iustified, and sanctified before GOD neuer faileth, Luke. 22. 32. and all the (sauing) gifts of GOD are without repentance. Rom. 11. 29. and GOD will remember their sinnes, and iniquities

The Lambes Spouse,

ties noe more, Heb. 10.17. therefore
hee will neuer take his grace wholly
from them ; wherefore let vs not
content our selues with a bare knowledge,
and historicall faith, but turne this
temporary faith into a true, and
sauiug faith ; and let not the strangenes,
or rarenes of diuine misteryes onely,
or principally moue, and enduce vs
to the profession of religion, for so may
Simon Magus, and the *Athenians* bee Christians,
neither let gaining, or retaining of
worldly wealth, peace, prosperity,
friendship, and dignity, or credit
bee our inducements, or perswasions
to Christianity, for these things are
vncertaine, and when these ends faile
(as they doe oft) then their
profession, religion, and temporary
sayth and obedience determineth,
wherefore let the ends of our sayth,
profession, and religion be only the
loue of GOD and the zeale of his
glory, the delight in the truth, the
obedience of his will, and a care-
full,

full, and constant desire of saluation;
and that wee may know that our
faith is not temporary, and histori-
call, but sound, and sauing, let vs try
and examine it by these rules follow-
ing, first that wee bee humbled in
our hearts for our sinnes, Isai. 51. 17.
and that wee haue a Godly sorrow
for them 2. Cor. 7. 10. Secondly that
wee bee perswaded that our sinnes be
pardonable, for otherwise wee shall
dispaire as *Caine* did Gen. 4. 13.

Thirdly wee must sincerely desire
the meanes of saluation, such as faith,
repentance, mortification, and recon-
ciliation are: fourthly wee must pray
for nothing in the earth so much, so
earnestly, and so continually as for
the forgiueneffe of our knowne and
vnknowne sinnes: fifthly wee must
labour, and endeouour in all our ac-
tions to approue and commend our
selues rather vnto GOD, then vn-
to men: lastly whether by experi-
ence, and continuall obseruation,

The Lambes Spouse,

of Gods fauour, goodnesse, and mercifull prouidence towards vs, wee attayne vnto the strength, ripenesse, and full measure of sayth. *Rom. 5. 4. 5, Psal. 23. 6. 1. Sam. 17. 34. 35, 36.* If wee finde these things in our selues, wee haue true sayth, and shall neuer perish, but if wee want them either in part, or in whole let vs seeke betimes to procure, and so to encrease them. *And thus much of the persons.*

The fourth branch, and part is the state, and condition of the *foolish Virgins* at the comming of the *Bridegrome*, and that is contayned in these wordes *viz. And the gate was shut*, and heere two principall poynts are to bee marked, and attended. First *from what they are excluded, viz. from the fauourable, and comfortable presence of Christ, and from the glory of Heauen.* Secondly *into what place and companie they are remitted, and reserued, viz. to hell, where they shalbe tormented with the diuill, and his Angells in the lake that burneth*

burneth with fire, and brimstone for-
euermore.

Touching their exclusion from the
glorious and blessed fellowship of
Christ, what a torment is this, and
how doth it greeue, and gall them to
thinke, and consider of it? Surely it
cannot bee imagined, much lesse liue-
ly expressed; It is at this day a great
part of the diuills torment to remem-
ber from how great glorie, and excel-
lency hee is irrecoverably fallen.
Now that they, and all the reprobate
are eternally seperate from the com-
pany of CHRIST it is apparent,
2. Thess. 1. 9. Math. 25. 41. Luk. 13. 27.
Apoc. 22. 11.

What a greuious, and vnspeakable
torment this is, we may by the helpes,
and occurrences of outward things,
and examples in the world consider.
Of a wife for her offences excluded,
and deuorced from her louing, and
honorable husband, and so from all
maintenance, and comfort; of a ser-
uant imprysoned as *Onesimus* for
play-

The Lambes Spouse.

3 playing the theefe against his good,
and gracious master: of *Absolon* two
whole yeares banished from his Fa-
thers sight, and presence: and of a
subiect in great grace, fauour, place,
and familiaritie with his rightie,
and gracious Soueraigne, and after-
ward exiled, degraded, imprisoned,
and disgraced foreuer. How much
more fearefull, horrible, and vncom-
fortable is it to bee excommunica-
ted and seperated not for a small
time, but for euer, and euer from the
presence, and fauour of CHRIST
who is the summe of all grace, and
fauour, and the fountaine of all hap-
pinesse, and felicity.

*Thus much of the first point, name-
ly from what they are ex-
cluded.*

Secondly touching the proper,
and peculier place of vnspeakable
torment, which from the foundati-
on of the worlde is appointed for
them, it is hell, or a place of eter-
nall

nall, and vntterable payne farre remote, and distant from the highest Heauen; and as sundrie both ancient, and latter Deuines probablie thinke, and collect out of the Scriptures as. *Deutronomy* 32. 22. *Isay* 30. 33. *Number* 16. 30. 33. *Prouerbes* 15. *Psalme* 86. 13. *Psalme* 30. 6. *Philip* 2. 10. *Luke* 8. 31. and (though this poynt is more curious then profitable, and more coniecturall then certainly knowne where it is) that it is in some place vnder the earth.

And to signifie, and set forth the Nature, and terror of it, it's called hell, the bottomlesse pit. *Apoc.* 9. 10, the lake that burneth with fire, and brimstone, a prison. 1. *Pet.* 3. 19. a place of darknesse. 2. *Pet.* 2. 4. euerlasting destruction. 2. *Thessalo.* 1. 9. a place without, *Apoc.* 22. 15. vnquenchable fire. *Marke.* 9. 43, *Mathew*, 3. verse 12.

The vse of the place is to conuince all Atheistes that denie it, and
all

The Lambes Spouse.

all that say there is no other hell, but a mans conscience, but they one day (if they continue their errors and madnesse) shall finde and feele that there is an *hell*; and if their conscience sometime terrifie them for their wickednesse here, let them assure themselves that this is to them but the flashings, and beginnings of hell fire. Thirdly, if they will not beleue the Scriptures and word of God, yet in that they beleue, and are conuincd by many meanes, that there are diuels, let them beware that they bee not lead blindfolded by Sathan into hell, and there feele the eternall torment of that which here they neither feele, nor acknowledge, and bee most deseruedly deprived of that glory and ioy, whereof they neuer in this life would take notice.

Now touching the paines, and punishments, tortures, and torments of the damned, wee are to consider, and handle them first generally, and then more specially, and seuerally.

First

First in generall they are vnspeakeable and intollerable; secondly, endlesse, and eternall.

That they are intollerable and vn-sufferable, these Scriptures following doe abundantly testifie and affirme; The great day of his wrath is come, and who can withstand it, *Apoc. 6. 17.* there is said to be wailing and gnashing of teeth, *Matb. 22.* there torment is shadowed forth vnder the borrowed and metaphoricall termes (of such things as be most subiect to our sence, and fearefull in our apprehension) of fire, brimstone, the worme of conscience that neuer dieth, vtter darknesse; And if the enimies of the truth in this life vpon the sence, and apprehension of the heauy waight of Gods iudgement against them, *shall seeke death, and shall not finde it, and shall desire to dye, and death shall flee from them;* how much more shall this come to passe, when the full vvoles of Gods' wrath shall bee finally powred out vppon them, and when they shall drinke the pure wine

Apoc. 6. 9.

of

of his wrath *Apoc.* 9.6. *Apoc.* 14.10.
Rom. 2.4 *Psal.* 74.10. *Luke.* 16.24.25.

Touching the eternitie, and euerlastingnesse of their paynes, and tortures both in soule, and bodie, both playne places of Scripture, and sound arguments thence collected abundantly euince and testifie.

First the paynes and punnishments are called euerlasting fire, *Mathew* 25.41. the worme that neuer dieth. *Isa* 66.24. the smoake of their torments doth ascend euermore, they have no rest day, nor night. *Apoc.* 14. 11. and they shalbe punnished with euerlasting perdition from the presence of the Lord, and from the glorie of his power, as 2. *Thessal.* 1.9. so that when as many Millions of yeares bee expired; as there bee motes in the sunne, droppes of water in the Ocean sea, sands vpon the sea shoare, creatures vpon the earth: and when so many yeares shall be accomplished, as all *Arithmeticians* can number all their life long; yet their torments shall haue
no

no end, nor ease, but begin againe a
fresh. Now the reasons why their tor-
ments shal be eternal are these: First the
ioyes of heauen are eternall, *Math. 25.*
46. and therefore the paines of the
damned are eternall also, for *contrari-*
orum contraria sunt consequentia : Se-
condly GOD whom the reprobates
haue offended, and contemned is an
euerslasting maiestie, and the chiefe and
eternall good, and therefore the punish-
ment of the sinne committed against
him is eternall, for sinne committed
against the infinite maiestie, is infinite.
Thirdly, if the reprobates liued here
for euer, they would sinne for euer, and
being in hell they cannot praise God.
Psal. 10. 9. but hate, repine, and mur-
mur against him. But God is merciful,
and therefore hee will at length end
their torments. or at least ease them.
First they dispised Gods mercy in this
life when it was offered them, and
therby haue made theselues altogether
vnworthy of it. Secondly they shalbe
punished more gently then they haue
deserued

Reas.

2

3

Obiect.

Ans.

The Lambes Spouse.

deserued, *Mathew. 11. 22.* for GOD could much more haue aggrauated, and encreased the quantity of their torments.

And thus much in generall of the paines of the damned.

Now let vs come to some particulars. First in their faces, and countenances there shalbe shame, and confusion for euermore, *Dan. 1. 8. 9. 7.* and for this cause the reprobates are called *the vessels of dishonour. 2. Tim. 1. 20.* *Rom. 9. 21.* for them all their secreete sinnes shalbe layd open, and discouered, *1. Cor. 4. 5.* and their conscience bringing them alwayes fresh into their remembrance shall alwaies vex, and torment them. *Isa. 66. 24.* *Mark. 9. 44.* and wee gather this punishment by the contrary estate of the Godly at Christ his comming, *1. Ioh. 2. 28.* for they shalbe bold, and not ashamed.

Now if many men in this life for auoyding and preuenting of open shame,

shame, and punishment, doe not onely hide, but also make away themselves, in what horror, & vexation thinke we they shalbe in, when they shall suffer full and euerlasting shame, and punishment? Secondly, they vpon the perfect sense of their infinite sinnes, and vpon the full apprehension of Gods infinite indignation, shall *eueralstingly dispaire,* and shall *alwayes desire to dye,* and shall *not dye,* Apoc. 9. 6.

Thirdly, in their minds and wils being vnspeakeably infected, and possessed with enuie, and malice, they on the one part seeing themselves deprived of so infinite glory, and plunged into so endlesse miseries, by reason of their sinnes and offences, and on the other side, either by present sight and view, as some diuines collect out of *Luk. 13. 28. Luke. 16. 23. Apoc. 14. 10.* or else (which is an vndoubted truth) by keeping in fresh and perpetuall memory, the absolute and glorious estate, & *glorification* of the godly at the last day, obseruing and perceiuing the godly
L whom

whom they in their life time so scorned, abused, wronged, persecuted to be so vnconceauably blessed, shall be tormented and vexed with an vncredible enuie, *Isa. 66. 23. 24. Psal. 85. 10. 11. Luk. 16. 23.* We haue some instance hereof in proud *Hamon* that cursed *Agagite* that could in no wise endure the exaltation of *Mordochens*, but it was a sword to his heart, and a vexation to his conscience. And if the enuious in this life repine, yea, and pine away at the felicitie and fauours of others, how much more will they then enuy, when they themselues shalbe incomparably more miserable, and the godly vnspeakably more blessed.

Fourthly, the reprobate shalbe as wel tormented in their bodies, which haue bin the vessels & instruments of sinne, and iniquity, as in their soules, for as their bodies shalbe darke, inglorious, and deformed, contrary vnto the glory of the elect: so shall they be tormented not with any materiall fire, for the worme of conscience, the carcases
of

of the slaine, and the metaphoricall
speeches, especially in the *Apoc.* 22. 23
that describe and delineate vnto vs the
ioy and glory of heauen should be lit-
terally vnderstood, which is very ab-
surd to thinke, but with that which is
equiualent, yea farre more extreame,
namely the full, and finall wrath of
God ceazing and inuading the soule
and body, as appeareth, *Apoc.* 14. 10.
*They shall drinke of the wine of the wrath
of God, yea of the pure wine that is poured
into the cup of his wrath, and shall be tor-
mented in fire & brimston before the holy
Angels, and before the Lambe for euer-
more, they shall drinke vp the dregs of
Gods wrath, which is their portion to
drinke, Psal. 74. 10. & Psal. 11. 6. Lastly
because they must in soule & body suf-
fer the vnsupportable indignation of
the Lord, are called, and so indeed are,
vessels of wrath prepared to destruction.* *Rom. 9. 22*
Now if the anger of a Lion, of a Beare
robbed of her whelps, much more of a
mighty Monarch be so pernicious and
dangerous, how much more incôparable
L 2 then

then is the wrath and indignation of the Almighty and the most iust Lord, who is to his enemies a *consuming fire*, Hebr. 12. 29. and *whose wrath burneth vnto the bottome of hell*. Deut. 32. 22. God giue vs grace by our godly feare, true repentance, and sound obedience in this life, to preuent it, *Amen*.

Thus much of the generall and particuler punishment of those that are excluded.

The last point, and part to be handled, and wherewith we will conclude the whole treatise, is the manifold, and wholsome vses that we are to make of this doctrine: first therfore the serious consideration, and meditation of the state, & paines of the damned, must be a forcible motiue to diswade and reclaime vs from committing sinne, and iniquitie for feare, of falling into the same condemnation. *Cbrysostome* in his 13. Homilie, or sermon vpon the *Romaines*, saith well to this purpose; *Vtinam (inquit) ubiq; de Gehenna differeretur, non enim sinet in Gehennam incidere, Gehenna meminisse, &c.* that is, would
to

to God euery man would speake of hel;
for to remember hell, will not suffer
a man to fall into hell; for if the due
consideration of seuerẽ humane lawes
that shall be duly executed, doe keepe
the most vnruely from offending, much
more will the serious consideration of
the paines of hell (if men haue grace
to thinke on them) reforme & amend
men, *Iude. 23.* Secondly the Preachers
& Ministers of the word of God, when
they see & perceiue the deadnesse, dul-
nesse, and impenitencie of the hearers,
must labour by laying open the multi-
tude, and torments of the damned, to
draw men to feare God, and to repent
their sinnes. *Math. 23. 33. Heb. 10. 27.*
Apoc. 14. 9. 10. 11.

The third vse is to teach vs not to be
enuious against the wicked, nor to re-
pine at their temporall dominion, and
prosperitie: for first, neither they, nor
their pompe nor prosperity shall con-
tinue long, but perish suddainly. *Psal.*
73. 18. 19. 20. Psal. 37. 12. Secondly,
they haue (for the most part) their

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portion in this life, *Psal.* 17. 14. Lastly, their damnation is iust, & sleepeeth not, 2. *Pet.* 2. 3. wherefore wee must rather commiserate and pittie them, yea, and pray God to conuert them, for in so doing we shall please God, discharge our owne duties, & perhaps in the end, be a meanes to win, and reclaime them.

Fourthly & lastly, finding in our selues by due examination, that God hath deliuered vs from so great condemnation and made vs heires, in hope of eternall life, we must continually, and from our hearts giue all glory & praise vnto God, *Apor.* 5. 9. 10. *Col.* 1. 12. 13. 14. and hereby bee stirred vp to be *stedfast, vnmoueable, abundant alwayes in the worke of the Lord,* 1. *Cor.* 15. 57. 58. Now the Lord God, the fountaine of mercies, and the father of our Lord Iesus Christ, grant wee may performe these duties, and *continue constant* like pillars in his loue, and seruice to the end, for his beloued sonnes sake Iesus Christ our onely redeemer, and mediator, *Amen.*



©
in
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Or

The Heauenly Bride.

*A theologicall discourse, wher-
in the contract betwixt Christ and the
Church; the preparation against the mariage;
and the solemnization it selfe, and the exclu-
sion of hypocrites and temporizers, is plain-
ly and profitably, with the par-
ticular vses, set forth.*

*Wherevnto is annexed an exact pre-
paratiue to the Lords Supper.*

^{by}
By T. D. Minister of the word of God,

*Imprinted at London by G. Eld, dwelling in Fleet-
lane, at the signe of the Printers Presse, 1603,*

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ties noe more, Heb. 10.17. therfore hee will neuer take his grace wholly from them ; wherefore let vs not content our selues with a bare knowledge, and historicall faith, but turne this temporary faith into a true, and sauing faith ; and let not the strangenes , or rarenes of diuine misteryes onely , or principally moue , and enduce vs to the profession of religion , for so may *Simon Magus* , and the *Athenians* bee Christians, neither let gaining , or retaining of worldly wealth , peace , prosperity, friendship , and dignity , or credit bee our inducements , or perswasions to Christianity, for these things are vncertaine, and when these ends faile (as they doe oft) then their profession , religion, and temporary fayth and obedience determineth, wherefore let the ends of our fayth, profession, and religion be only the loue of GOD and the zeale of his glory , the delight in the truth, the obedience of his will , and a carefull,

full, and constant desire of saluation;
and that wee may know that our
faith is not temporary, and histori-
call, but sound, and sauing, let vs try
and examine it by these rules follow-
ing, first that wee bee humbled in
our hearts for our sinnes, *Isai. 57. 17.*
and that wee haue a Godly sorrow
for them *2. Cor. 7. 10.* Secondly that
wee bee perswaded that our sinnes be
pardonable, for otherwise wee shall
dispaire as *Caine* did *Gen. 4. 13.*

Thirdly wee must sincerely desire
the meanes of saluation, such as faith,
repentance, mortification, and recon-
ciliation are: fourthly wee must pray
for nothing in the earth so much, so
earnestly, and so continually as for
the forgiuenesse of our knowne and
vnknowne sinnes: fifthly wee must
labour, and endeavour in all our ac-
tions to approue and commend our
selues rather vnto GOD, then vn-
to men: lastly whether by experi-
ence, and continuall obseruation,

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of Gods fauour, goodnesse, and mercifull prouidence towards vs, wee attayne vnto the strength, ripenesse, and full measure of sayth. *Rom. 5. 4. 5. Psal. 23. 6. 1. Sam. 17. 34. 35. 36.* If wee finde these things in our selues, wee haue true sayth, and shall neuer perish, but if wee want them either in part, or in whole let vs seeke betimes to procure, and so to encrease them. *And thus much of the persons.*

The fourth branch, and part is the state, and condition of the *foolish Virgins* at the comming of the *Bridegrome*, and that is containd in these wordes *viz. And the gate was shut*, and heere two principall poynts are to be marked, and attended. First *from what they are excluded, viz. from the fauourable, and comfortable presence of Christ, and from the glory of Heauen.* Secondly *into what place and companie they are remitted, and reserued, viz. to hell, where they shalbe tormented with the diuill, and his Angells in the lake that burneth*

burneth with fire, and brimstone for-
euermore.

Touching their exclusion from the
glorious and blessed fellowship of
Christ, what a torment is this, and
how doth it greeue, and gall them to
thinke, and consider of it? Surely it
cannot bee imagined, much lesse liue-
ly expressed; It is at this day a great
part of the diuills torment to remem-
ber from how great glorie, and excel-
lency hee is irrecoverably fallen.
Now that they, and all the reprobate
are eternally seperate from the com-
pany of CHRIST it is apparent,
2. Thess. 1. 9. Math. 25. 41. Luk. 13. 27.
Apoc. 22. 11.

What a greuous, and vnspeakable
torment this is, we may by the helps,
and occurrences of outward things,
and examples in the world consider.
Of a wife for her offences excluded,
and deuorced from her louing, and
honorable husband, and so from all
maintenance, and comfort; of a ser-
uant impryioned as *Onesimus* for
play-

The Lambes Spouse.

playing the theefe against his good, and gracious master: of *Abſolon* two whole yeares banished from his Fathers sight, and presence: and of a subiect in great grace, fauour, place, and familiaritie with his mightie, and gracious Soueraigne, and afterward exiled, degraded, imprisoned, and disgraced foreuer. How much more fearefull, horrible, and vncomfortable is it to bee excommunicated and seperated not for a small time, but for euer, and euer from the presence, and fauour of CHRIST who is the summe of all grace, and fauour, and the fountaine of all happinesse, and felicity.

Thus much of the first point, namely from what they are excluded.

Secondly touching the proper, and peculier place of vnspeakable torment, which from the foundation of the worlde is appointed for them, it is hell, or a place of eternall

nall, and vntterable payne farre remote, and distant from the highest Heauen; and as sundrie both ancient, and latter Deuines probablelie thinke, and collect out of the Scriptures as. *Deutronomy* 32. 22. *Isay* 30. 33. *Number* 16. 30. 33. *Prouerbes* 15. *Psalme* 86. 13. *Psalme* 30. 6. *Philip* 2. 10. *Luke* 8. 31. and (though this poynt is more curious then profitable, and more coniecturall then certainly knowne where it is) that it is in some place vnder the earth.

And to signifie, and set forth the Nature, and terror of it, it's called hell, the bottomlesse pit. *Apoc.* 9. 10, the lake that burneth with fire, and brimstone, a prison. *1. Pet.* 3. 19. a place of darknesse. *2. Pet.* 2. 4. cuerlasting destruction. *2. Thessalo.* 1. 9. a place without, *Apoc.* 22. 15. vnquenchable fire. *Marke.* 9. 43, *Mathew*, 3. verse 12.

The vse of the place is to conuince all Atheistes that denie it, and
all

The Lambes Spouse.

all that say there is no other hell, but a mans conscience, but they one day (if they continue their errors and madnesse) shall finde and feelee that there is an *hell*; and if their conscience sometime terrifie them for their wickednesse here, let them assure themselves that this is to them but the flashings, and beginnings of hell fire. Thirdly, if they will not beleue the Scriptures and word of God, yet in that they beleue, and are conuincd by many meanes, that there are diuels, let them beware that they bee not lead blindfolded by Sathan into hell, and there feelee the eternall torment of that which here they neither feelee, nor acknowledge, and bee most deseruedly depriued of that glory and ioy, whereof they neuer in this life would take notice.

Now touching the paines, and punishments, tortures, and torments of the damned, wee are to consider, and handle them first generally, and then more specially, and seuerally.

First

or the heavenly Bride.

First in generall they are vnspeakeable and intollerable; secondly, endlesse, and eternall.

That they are intollerable and vn-sufferable, these Scriptures following doe abundantly testifie and affirme; The great day of his wrath is come, and who can withstand it, *Apoc. 6. 17.* there is said to be wailing and gnashing of teeth, *Matb. 22.* there torment is shadowed forth vnder the borrowed and metaphoricall termes (of such things as be most subiect to our sence, and fearefull in our apprehension) of fire, brimstone, the worne of conscience that neuer dieth, vtter darknesse; And if the enemies of the truth in this life vpon the sence, and apprehension of the heauy waight of Gods iudgement against them, *shall seeke death, and shall not finde it, and shall desire to dye, and death shall flee from them;* how much more shall this come to passe, when the full vvoles of Gods' wrath shall bee finally powred out vpon them, and when they shall drinke the pure wine
of

Apoc. 6. 9.

The Lambes Spouse.

of his wrath *Apoc.* 9. 6. *Apoc.* 14. 10.
Rom. 2. 4 *Psal.* 74. 10. *Luke.* 16. 24. 25.

Touching the eternitie, and euerlastingnesse of their paynes, and tortures both in soule, and bodie, both playne places of Scripture, and sound arguments thence collected abundantly eunice and testifie.

First the paynes and punnishments are called euerlasting fire, *Mathew* 25. 41. the worrne that neuer dieth. *Isa.* 66. 24. the smoake of their torments doth ascend euermore, they haue no rest day, nor night. *Apoc.* 14. 11. and they shalbe punnished with euerlasting perdition from the presence of the Lord, and from the glorie of his power, as 2. *Thessal.* 1. 9. so that when as many Millions of yeares bee expired, as there bee motes in the sunne, droppes of water in the Ocean sea, sands vpon the sea shoare, creatures vpon the earth: and when so many yeares shall be accomplished, as all *Arithmeticians* can number all their life long; yet their torments shall haue
no

no end, nor ease, but begin againe a
fresh. Now the reasons why their tor-
ments shal be eternal are these: First the
ioyes of heauen are eternall, *Math. 25.*
46. and therefore the paines of the
damned are eternall also, for *contrari-*
orum contraria sunt consequentia : Se-
condly GOD whom the reprobates
haue offended, and contemned is an
euerglasting maiestie, and the chiefe and
eternall good, and therefore the punish-
ment of the sinne committed against
him is eternall, for sinne committed
against the infinite maiestie, is infinite.
Thirdly, if the reprobates liued here
for euer, they would sinne for euer, and
being in hell they cannot praise God,
Psal. 30. 9. but hate, repine, and mur-
mur against him. But God is merciful, *Obiect.*
and therefore hee will at length end
their torments, or at least ease them.
First they despised Gods mercy in this *Ans.*
life when it was offered them, and
therby haue made theselues altogether
vnworthy of it. Secondly they shalbe
punished more gently then they haue
deserued

The Lambes Spouse.

deserued, *Mathew. 11. 22.* for GOD could much more haue aggrauated, and encreased the quantity of their torments.

And thus much in generall of the paines of the damned.

Now let vs come to some particulars. First in their faces, and countenances there shalbe shame, and confusion for euermore. *Dan. 1. 8 9. 7.* and for this cause the reprobates are called *the vessels of dishonour. 2. Tim. 1. 20.* *Rom. 9. 21.* for then all their secrete sinnes shalbe layd open, and discouered. *1. Cor. 4. 5.* and their conscience bringing them alwayes fresh into their remembrance shall alwaies vex, and torment them. *Isa. 66. 24.* *Mark 9. 44.* and wee gather this punishment by the contrary estate of the Godly at Christ his comming. *1. Iob. 2. 28.* for they shalbe bold, and not ashamed.

Now if many men in this life for anoyding and preuenting of open shame,

shame, and punishment, doe not onely hide, but also make away themselves, in what horror, & vexation thinke we they shalbe in, when they shall suffer full and euerlasting shame, and punishment? Secondly, they vpon the perfect sense of their infinite sinnes, and vpon the full apprehension of Gods infinite indignation, shall *euertlastingly dispaire,* and shall *also* *yes* desire to dye, and shall *not* dye, Apoc. 9. 6.

Thirdly, in their minds and wils being vnspokeably infected, and possessed with enuie, and malice, they on the one part seeing themselves deprived of so infinite glory, and plunged into so endlesse miseries, by reason of their sinnes and offences. and on the other side, either by present sight and view, as some diuines collect out of *Luk. 13. 28. Luke 16. 23. Apoc. 14. 10.* or else (which is an vndoubted truth) by keeping in fresh and perpetuall memory, the absolute and glorious estate, & glorification of the godly at the last day, obseruing and perceiving the godly

I. whom

The Lambes Sponse,

whom they in their life time so scorned, abused, wronged, persecuted to be so vnconceauably blessed, shall be tormented and vexed with an vncredible enuie, *Isa. 66. 23. 24. Psal. 85. 10. 11. Luk. 16. 23.* We haue some instance hereof in proud *Hamon* that cursed *Agagite* that could in no wise endure the exaltation of *Mordochew*, but it was a sword to his heart, and a vexation to his conscience. And if the enuious in this life repine, yea, and pine away at the felicitie and fauours of others, how much more will they then enuy, when they themselues shalbe incomparably more miserable, and the godly vnspeakably more blessed.

Fourthly, the reprobate shalbe as wel tormented in their bodies, which haue bin the vessels & instruments of sinne, and iniquity, as in their soules, for as their bodies shalbe darke, inglorious, and deformed, contrary vnto the glory of the elect: so shall they be tormented not with any materiall fire, for the worme of conscience, the carcases of

of the slaine, and the metaphoricall
speeches, especially in the *Apoc.* 22. 23
that describe and delineate vnto vs the
ioy and glory of heauen should be lit-
terally vnderstood, which is very ab-
surd to thinke, but with that which is
equiualent, yea farre more extreame,
namely the full, and finall wrath of
God ceazing and inuading the soule
and body, as appeareth, *Apoc.* 14. 10.
*They shall drinke of the wine of the wrath
of God, yea of the pure wine that is powred
into the cup of his wrath, and shalbe tor-
mented in fire & brimsten before the holy
Angels, and before the Lambe for euer-
more, they shall drinke vp the dregs of
Gods wrath, which is their portion to
drinke, Psal. 74. 10. & Psal. 11. 6. Lastly
because they must in soule & body suf-
fer the vnsupportable indignation of
the Lord, are called, and so indeed are,
vessels of wrath prepared to destruction.* *Rom.* 9. 21
Now if the anger of a Lion, of a Beare
robbed of her whelps, much more of a
mighty Monarch be so pernicious and
dāgerous, how much more incōparable

. The Lambes Spouse,

then is the wrath and indignation of the Almighty and the most iust Lord, who is to his enemies a *consuming fire*, Hebr. 12. 29. and *whose wrath burneth vnto the bottome of hell*. Deut. 32. 22. God giue vs grace by our godly feare, true repentance, and sound obedience in this life, to preuent it, *Amen.*

Thus much of the generall and particuler punishment of those that are excluded.

The last point, and part to be handled, and wherewith we will conclude the whole treatise, is the manifold, and wholsome vses that we are to make of this doctrine: first therefore the serious consideration, and meditation of the state, & paines of the damned, must be a forcible motiue to diswade and reclaime vs from committing sinne, and iniquitie for feare, of falling into the same condemnation. *Crysostome* in his 13. Homilie, or sermon vpon the *Romaines*, saith well to this purpose; *Vt inquit vbiq; de Gehenna differetur, non enim sinet in Gehennam incidere, Gehenna meminisse, &c.* that is, would

to God euery man would speake of hel; for to remember hell, will not suffer a man to fall into hell; for if the due consideration of seuer humane lawes that shall be duly executed, doe keepe the most vnruely from offending, much more will the serious consideration of the paines of hell (if men haue grace to thinke on them) reforme & amend men, *Iude. 23.* Secondly the Preachers & Ministers of the word of God, when they see & perceiue the deadnesse, dulnesse, and impenitencie of the hearers, must labour by laying open the multitude, and torments of the damned, to draw men to feare God, and to repent their sinnes. *Math. 23. 33. Heb. 10. 27. Apoc. 14. 9. 10. 11.*

The third vse is to teach vs not to be enuious against the wicked, nor to repine at their temporall dominion, and prosperitie: for first, neither they, nor their pompe nor prosperity shall continue long, but perish suddainly. *Psal. 73. 18. 19. 20. Psal. 37. 12.* Secondly, they haue (for the most part) their

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portion in this life, *Psal.* 17. 14. Lastly, their damnation is iust, & sleepeth not, *2. Pet.* 2. 3. wherefore wee must rather commiserate and pittie them, yea, and pray God to conuert them, for in so doing we shall please God, discharge our owne duties, & perhaps in the end, be a meanes to win, and reclaime them.

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AN
APPENDIX

or necessary addition,
*touching the doctrine, na-
ture and vse of the Sa-
craments, propounded in
plaine and profitable Questions,
and Answeres, very requisite
and comfortable for eue-
ry Christian to
know.*

TO
THE VVOR
shipfull, Learned and
Religious Gentleman,
master Thomas Gibbs
of Watergaull Esquier; Thomas
Draxe wisheth encrease of grace
and of all prosperity, and for a mo-
numēt of his loue and duefull
affection, consecrateth this
small adioynder fol-
lowing.

*The Doctrine, nature and use of
the Sacraments.*

Qu. **W**hat signifieth this word Sa-
craments?

Ans. A souldiers oath made to his
Captaine whereby he is sworne to be
true to, and consecrated to the service
of the generall, and from that original
signification it is drawne by the com-
mon consent of the Church, to signifie
the Holy Seales of Gods mercie. For
as the souldier by his oth administred
and taken, bindeth himselfe to the ser-
vice of his generall; so wee by the vse
of the Sacraments binde our selues to
God and to his worship.

Qu. What is a Sacrament?

Ans. An outward signe or scale or-
dayned of God, so confirme our sayth
in the certenty of our redemption, and
to signifie and scale vnto vs the graces
and benefits that flowe thence. *Gen.*
17. 12. Rom. 4.

Qu. What are the endes of Sacra-
ments in generall?

Ans.

The Doctrine, and vse

An. First and principally to confirme our faith in the promises of grace, and to be seales and pledges thereof vnto vs. *1 Cor. 10. 16. Rom. 6. 3. Gal. 3. 2. 6.*

Secondly to distinguish vs from all Infidells and Atheists whatsoever.

Thirdly to preserve the remembrance and memory of Christ his benefits. *Exod. 12. 14. Luk. 22. ver. 19.*

Lastly to bind & vnite vs more firmly to God, and his seruice, and to one another.

Qu. Are the Sacraments necessary to saluation?

Ans. Yes, for first God in his wisdom and mercy hath instituted them to that end, and hath also commaunded them to be vsed. Secondly by the refusal and contempt of them, we declare our selues to be none of Christs disciples, of whome these Sacraments are badges. Thirdly (during this mortality) we are weake in faith & full of infirmities & therefore haue need of the.

Q. But are the Sacraments so simply and absolutely needfull to saluation that

of the Sacraments.

*that hee that wanteth them cannot bee
saued?*

An. No, for first, not the want but the contempt of them damneth. Secondly the *Israelits* in the *Wildernesse* wanted them 40. yeares, but were not therefore condemned, & the theife vpon the Crosse was saued, albeit neuer baptized *Luke. 23.* Lastly damnation is denounced to the vnbeleeuer and impenitent person; and not to haue that (without his owne defeate) is de- priued of the Sacraments.

Qu. Then grace and remission of sinnes is not inherent, in, annexed and tied so to the Sacraments, that whosoener useth them should by his very act of receiuing, be partaker of it?

An. No, for first, it is the proper worke of God to confer grace, albeit (ordinarily) by the means. Secondly the Sacraments are signes & seales of grace, but not causes therof. Thirdly their nature and substance is not changed; therefore they cannot of themselues conferre grace.

Lastly,

The Doctrine, and vse

Lastly, *Achitophell, Simon Magus, Judas*, were Partakers of the Sacraments, yet because they wanted faith, they receued no good by them, for here, in regard of vs faith is all in all Heb. 4. ver. 2.

Qu. If there be no grace contained and inherent in the Sacraments, why are the signes and the things signified called so often in Scripture by one and the same name? Exo. 12. 11. 1. Cor. 5. 7. Math. 26. 28. 1. Cor. 11. 24.

Ans. They are often times thus named, onely to shew the strait vniõ and neere coniunction, that is betwixt the signes and the things signified in the beleeuers, for at what time they in faith receiue the signes, God by his spirit conferreth the things signified.

Qu. What difference is there betwixt the word Preached and the Sacraments?

Ans. First the word preached is only audible and propounded to the eares, but the sacraments are sensible, and offered & subiect to the sense of seeing

ing, fasting, handling.

Secondly, grace is offered in the word more generally, but in the Sacrament more particularly.

Thirdly the word is preached both to beleeuers and vnbeleeuers, but the sacraments, (especially that of the Lords supper) are communicated to those that belecue, or (at least) thus probably iudged.

Forthly, the word is of force towards faith and saluation without, or before that the Sacraments bee receiued; as may appeare in *Abraham*, Gen. The *Eunuch* Act. 8. *Corn.* Act. 10. *ve.* 2, 3, and 44. 45. but the sacrament without the word is of no validity, I meane the words of Institution.

Qu. How are Sacraments deniued?

A. Into Sacraments of the old Testament & Sacraments of the New.

Qu. What is a Sacrament of the old Testament?

A. That which was instituted & ordained of God for the faithfull before Christs incarnation.

Qu.

The Doctrine, and use

Qu. Of How many sortes was it?

Ans. Of two sortes, ordinary and extraordinary.

Q. What were their ordinary Sacraments.

An. Circumcision and the passeouer.

Qu. What is Circumcision?

An. An ordinary Sacrament of the old Testament whereby by reason of the cutting off & circumcizing of the foreskin the premise of grace, that is, of redemption & sanctification in the *Messias* to come was signified and sealed. Gen. 7. ver. 11. & 12. Rom. 4. 11.

Qu. What is the Passeouer?

An. An ordinary Sacrament of the old Testament, whereby, by the eating of a Lambe, the beleeuers were put in mind of their deliuerance out of *Egypt* and especially were confirmed concerning their redemption from the power of Satan sinne and death, to be performed by Christ that was then to come.

Qu. What were the extraordinary Sacraments of the old Testament.

An. Those that were not so solemnly repeated, of this sort was the arke, where

wherein *Noe* and his family were preserved in the time of the deluge ; and hereby was signified & sealed our preservation from eternall damnation, by Christ, 1. Pe. 3. 3. & 20. Such like Sacraments were the baptisme of the cloud & of the sea 1. Cor. 10. 1. 2. likewise the eating of *Manna* & the drinking of the water flowing out of the rocke, ibid vers. 3. and 4.

Q. what are the Sacraments of the new Testament?

A. Those which Christ the mediator of mankind being now exhibited did institute & ordaine for his that be'eeued

Q. what & how many are these sacramēts?

Ans. Onely two, Baptisme and the Lords supper.

Q. What difference is there betweene the Sacraments of the old Testament and of the new that succede them.

Ans. They are both the same altogether in substance, or in respect of the thing signified; for as the substance of the word was the same in the time of the old Testament and
of

The Doctrine, and use

of the New, so also the substance of the Sacraments, & this is made plaine by diuers places of Scripture. *Hebr. 13. 8. Collo. 2. ver. 11. 1. Cor. 5. 11.*

Qu. How then do they differ?

Ans. Only in certaine circumstances and accidents, as for example. First they differ in the externall signe or element. Secondly in number, for they were more in number, but these few. Thirdly in manner of signification, for they signified Christ to come, and therefore were more darke, but these Christ presented and exhibited, and therefore more plaine and easie. Lastly they differ in time and person, for the Sacraments of the old Testament were proper to the *Jewes*, and lasted onely vnto the comming of the *Messias*, but the Sacraments of the new Testament are common both to *Jewes*, *Gentiles* & doe continue vnto the worlds end.

Qu. How many things are wee to consider in a Sacrament?

Ans. Three, first the outwarde signe or matter. Secondly the thing signified.

of the Sacraments,

signified. Thirdly the forme, order and analogy between the signe & the thing signified.

Qu. VVhat is the signe?

An. The outward or sensible matter which is the substance, & the externall actions cōtinent about the sacramēt, which is the accidentall circumstance.

Q What are the things signified by the?

Ans. Christ with all his mercies and saving graces.

Q VVhat is the forme of a Sacrament?

An. The relation, order or proportion that is betwixt the signe and the thing signified? *Q What is Baptisme?*

A The sacrament of our new Birth, or of our first admittance, or entrance into the Church, or Christianity. *Rom. 4. 11. Math. 28. 19.*

Qu. To whom doth Baptisme belong?

A. To al beleeuers, & to their childrē.

Qu. Are infants then to be Baptised, especially seeing that the scripture maketh no expresse mention thereof?

A. Yes vndoubtedly, for first there is such an affinity betweene Circumcision & Baptisme that succeedeth it, that

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by what reason the children of the Jewes were circumcized, by the same may the children of Christians be baptized. Secondly the commission that Christ gave to his Apostles, commanding them to baptize all nations, was general and made no exception of Infants. Thirdly the Apostles baptized whole families. *Ac. 16, 15. 1 Cor. 1. 16, 1* & therefore in all likelihood Infants that are a part of the Church. Lastly the grace, promise, & the thing signified belong to Infants, therefore the outward signe also.

Q. How often is a man to be Baptized?

An. Only once. For as it is sufficient to be once ingrafted into the Church & once borne, so it sufficeth to be but once baptized. Secondly there is but one baptism. *Eph. 4.* Lastly circumcision was but once administered & therefore baptism in like manner.

Qu. What is the outward signe or element in Baptisme?

Answ. Water onely, and no signes or matter els.

Que. What is the thing signified by Baptisme?

Answ.

Ans. First the purging and washing away of our sinnes by the sprinkling of the blood of Christ. Secondly our regeneration or sanctification to eternall life. *Titus 3, 5. Rom. 3 verse 25.*

Q. What is the forme of Baptisme?

Ans. The diuing, dipping or baptizing of the Infant & with water by the Minister into the name of the Father, the Sonne & the Holy Ghost. *Mat. 28, 29.*

Q. What gather you hence?

Ans. A double & solemne covenant, First in regard of God the Father to receiue the party baptized into his fauor, of God the Sonne to redeeme him, & of God the holy Ghost to regenerate him. Secondly of the party baptized who here solemnely promisseth to acknowledge, inuocate & worship God alone, and withall to renounce the world, the flesh and the diuell.

Q. What use are we to make of baptisme?

Ans. First when we are tempted to commit any sin, we must for the preuering of it, call to our remembrance, our solemne vow made in baptisme. Secodly

The doctrine and vse

we must dayly labour to feele and discern in our selues the proper effect & fruite of Baptisme, namely the power of Christs death mortifying sinne, and the power of his resurrection quickning and renewing vs.

And thus much of sacraments in generall, and of Baptisme, in particular.

Qu. VVhat is the Lords supper?

An. A sacrament of our spirituall nourishment growth and preservation in Christianity.

Qu. Who instituted it?

Ans. The Lord Iesus.

Qu. When?

Ans. At supper time.

Qu. Why at that time?

An. Because at that euening began the day of the passouer, and Christ being forthwith to be apprehended, could not defer it to the next morning.

Qu. Why did the Church change the time of the administration of it?

Ans. The time is but an externall accident,

of the Sacraments.

accident, which is in the Churches liberty to reteine or alter. Secondly the reason why they changed it vnto the morning was the preuention of drunkennesse, gluttony or the like abuses that in processe of time crept in.

Qu. What are the outward signes or elements in the sacrament?

Ans. Bread and Wine.

Qu. Why are there two signes in the Lords supper?

Ans. For two endes. First more liuely and fully to set forth Christ his passion. Secondly to signifie and scale vnto vs, our full and perfect nourishment and saluation in Christ.

Que. What doth the breaking of the bread signifie?

An. The body of Christ bruized and crucified for vs.

Qu. VVhat doth the powring out of the wine signifie?

An. The blood of Christ shed for the remission of our sinnes.

Qu. Then we neede no Popish images pictures, crucifixes and so represent vnto

The doctrine and vse

unto vs Christs passion?

An. No, For the death and passion of Christs holy Scriptures, and also in this Sacrament (especially) is described, set forth and depainted liuely before our eyes. And as for the Papists, lying vanities, they are flat idolatrous and we abhor and detest them.

Qu. What is the thing signified by this Sacrament?

An. Christ Iesus and all his merits and blessings.

Q. what is the forme of this Sacramēt?

An. The order & relation betweene bread & the wine & the thing signified, in the administration and vse of this sacrament?

Qu. Explaine and shew vnto me the order, analogie and proportion betweene the signes and the thing signified?

An. Thus it appeareth, as the bread and wine haue force and efficacy to nourish and strengthen the body: so the body & blood of Christ, together with al the benifits that flow frō his death & passion, doe inwardly nourish & strengthen

then a beleever vnto eternall life.

Qu. Are the Bread and Wine in the use of the Sacrament things really existing, or but only outward shewes & apparets (as the Church of Rome imagineth?)

An. They doe really exist and retain their former substance & nature: for first (according to the infallible rule in Philosophy) no accidents can subsist without their subiects to whome they are tyed.

Secondly the Apostle *Paul* in the whole discourse of the Sacrament, mentioneth the expresse words of bread and wine. 1. Cor. 1. 26. 27. 28.

Qu. How then and wherein differeth the bread and wine in the sacrament from common bread and wine?

A. Not in nature & substance, but only in end vse & significatiō. For in common vse they serue only to the nourishment of the body, but in the sacramental vse to the nourishing of the soule, secondly before they were without signification & relation, but in the Sacrament they signifie Christs body and blood.

Q. Then the elements of bread & wine are not transubstantiated or turned into the very body and blood of Christ?

*A. No, for first it is a spiritual food & therefore spiritually to be eaten and received by faith. Secondly the holding of this absurd opinion overthroweth the articles of Christs Incarnation & ascension, for if he was borne of the Virgin Mary, then not made of bread, & if he be ascended into Heauen and there contained vnto the ende of the world, then he is not corporally present & much lesse made of bread. Thirdly it destroyeth the very nature and forme of a Sacrament, which consisteth in the relation & respect that is betwixt the signe and the thing signified. Fourthly the bread in time will mould, and the wine turne into vinegar, ergo there is no such conuersion. Lastly (to omit many other arguments) if there were any such transubstantiation, the very reprobates as *Judas* should truly feede on the body & blood of Christ and so should bee saued but this is flat against scripture.*

Qu.

of the Sacraments.

Qu. If there be no such reall conuerſion of the bread & wine into Chriſt his body & bloud, why the are the vnworthy recei- uers guilty of the body & bloud of Chriſt?

Anſ. Firſt, becauſe they wanting faith, which is the eie, mouth, and ſtomack of the ſoule; diſcerne not this myſticall bread and wine from common bread and wine, but come vnto it as vnto a prophane banquet. Secondly, becauſe they by their infidelity and wicked hearts abuſe and prophane theſe holy ſeales and pictures; and therefore are guilty of high treaſon before God, euē as he that rendeth, abuſeth and tram- pleth vpon the kings image or broad ſeale, is guilty of treaſon before men.

Qu. How then is the bread and wine to be receiued?

Anſ. Reuerently and by faith.

Qu. How by faith?

Anſ. By beleeuing that, as verily as I receiue the bread and wine, ſo ſpiritu- ally I receiue and feed vpon Chriſt his body and bloud For faith maketh that preſent to the ſoule, that is in place far diſtant.

The doctrine and vse

distant. And as the eye of a man doth by his sight touch the starres though many thousands of miles distant: so doth faith mount vp into Heaven & so apprehend and feede on Christ. Act. 7, verse 55.

Q. What is faith?

Ans. A perswasion of Gods fauour and mercy in Christ.

Que. Who are worthy Communicants or receivers?

Ans. They only that firmly belecue in Christ, hunger and thirst after him, truly repent them of their sinnes, and are thankfull for the great worke of their redemption.

Qu. But the faithfull themselves, (as we haue the Apostles themselves for instances) labour of many doubts, wants, infirmities, releses, ergo no man is worthy to communicate?

Ans. First the Lords supper is a medicine to the weake & fainting soule, & therefore wee are as well to purifie our hearts in it, as to bring pure hearts to it. Secondly al (notwithstanding al their other ignorances and infirmities) in whom

of the Sacraments.

whom sinne raigneth not, and that come to the Lords Supper without guile and hypocrisie, are worthy in Gods acceptation.

Q. VVho then are unworthy receiuers?

Ans. All that are grossely ignorant, all Infidels, Atheists, Hypocrites, Hereticks, Schismaticques, and (in a word) all impenitent and prophane persons.

Qu. VVhat danger do these incurre?

Ans. If they repent not, besides temporall plagues, they incurre eternall condemnation.

Q. May not an elect and a true beleuer, sometime receiue unworthy?

Ans. Yes. *Qu. How then doth he escape eternall condemnation?*

Ans. First, his person is accepted with God, & therefore being once in Christ he cā neuer perish. *Rom. 8. 1. Ioh. 10. 27.* Secōdly he is temporally chastised for his vnworthy receiuing, as the *Corinthians* were, but all his finnes are pardoned & the gilt of them taken away.

Q. May not a true Christian with a safe conscience communicate there where

The doctrine and vse

is knowne to bee present some open and vile offenders.

Ans. Yes, if he do not consent vnto their sinne or approoue of it, for it is not his fault, and another mans badnes must not make him to refuse the *Manna* of his soule.

Secondly, the Prophets themselues and others, obserued the sacrifices and feasts with those that were most wicked; yea Christ himselfe kept the Pasouer amongst the wicked Iewes.

Qu. *What benefit and comfort hath a right receiuer by the Lords Supper?*

Ans. First, a confirmation of faith in the promise of grace, and in his communion with Christ. Secondly a reuiuing of the death and passion of Christ and the benefits that proceed thence, in his memory. Thirdly, a more firme and neere vnion with the members of Christ. Lastly, a most certaine hope of the life to come. *1. Cor. 11. 26.*

Qu. *What must a man do that he may be a worthy receiuer?*

Ans. He is to performe three seuerall duties.

duties. First before he communicate : secondly in the time of communicating ; and thirdly after that hee hath communicated.

Qu. VVhat must a man doe before he communicate ?

Ans. Hee must trie and examine himselfe.

Qu. Is it not sufficient that his pastor or minister examine him and approve of him ?

Ans. No for albeit it be a good and necessary duty, yet it sufficeth not , for first hee may deceiue the Minister, but he is better knowne to himselfe.

Secondly. hee must liue by his owne faith, and answer for his owne sinnes, wherefore it concerneth him neerely to looke to himselfe.

Qu. VVherain must a man examine himselfe ?

Ans. In foure things. First whether hee know God, know the fall of man, and the maner of his restitution by Christ . Secondly in his faith, namely whether hee desire , apprehend and receiue

The doctrine and vse

receiue Christ, as he is described in the scriptures, and exhibited in the Sacraments.

Thirdly in repentance, *viz.* whether he repent of all his knowne finnes, and haue a care and resolution to do those things that please God, *Math 3.17.*

Lastly in charity, whether hee loue good men, and wish well euen to his enimies; and seeke daily to reconcile himselfe vnto his neighbour, whom he hath wronged or offended. *Mat. 5.25.*

Q What is the duty of a worthy receiuer in the very act and time of the receiuing of the Sacrament?

Ans. He must reuerently behaue himselfe, ponder the great mercies of God vouchsafed him, & by the eyes of faith so behold and contemplate all the storie of Christ his passion, as if with his eyes he saw him hanging on the crosse and crucified, and his blood dropping out of his vaines.

Qu. How oft must a man receiue the Sacrament?

Ans. Very often, for so the Apostle willeth

of the Sacraments.

willeth, *1. Corinth. 11.* so the primitiue Church practised, and euer neede the often vse of it.

Q. What duty must a man performe after the receiuing of the Sacrament?

Ans. Hee must praise the Lord, and giue him thanks for the wonderfull worke of his redemption, and for all the meanes therevnto belonging.

Secondly, hee must bee occasioned hence, more constantlye to professe Christ, and more entirely to loue his children and seruants.

FINIS.

Deo Tri-uno laus & gloria.

*Si Christum bene scis satis est
si cetera nescis.*